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MOVEMENTS AND MEN OF CHRISTIAN HISTORY

BY
CHARLES T. BILLINGS

UNITARIAN SUNDAY SCHOOL SOCIETY
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PREFACE

These lessons are designed to give the boy and girl, of about fifteen, some idea of the important movements within the Christian Church, and the men in whom they found expression. Owing to limitations of space the one problem has been what to leave out. I cannot expect all will agree in what should be omitted or put in, but sincerely hope that anyone who studies these lessons carefully will understand the trend of Church history, and the deeper meaning of much that truth and tradition have made sacred.

The questions at the end of the lessons are not merely to test the pupil's knowledge of the text, but to stimulate thought and provoke discussion. A careful teacher can guide the class toward the precept printed at the end of the questions, which should be the last impression left on the minds of the pupils. Please keep in view that though these lessons have a historical atmosphere, they also have a spiritual aim.

CHARLES T. BILLINGS.

LOWELL, April 27, 1909.

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I. THE SPIRIT OF THE MARTYRS.

IGNATIUS (date uncertain; died between 104–117).

TEXT: *"Greater love hath no man than this, that a man lay down his life for his friends."* John XV. 13.

The Call to Service.

Jesus made great demands upon his followers, and every noble cause requires large sacrifices. Men often oppose such a cause for the reason that they do not understand it, or they will not take the trouble to understand it, or they do not wish to disturb existing conditions, or they are unwilling to turn from their selfish pursuits that are incompatible with it. That is why the good moves slowly. Jesus had to meet a strong current of opposition, and to divert that current ever requires the hearty co-operation of men and women. Christianity always makes great demands upon its followers.

The Men who Responded.

Happily in every age men have been ready and willing to undertake the hardest tasks. Jesus gave his life for humanity. Paul strove through many years of hardship and peril to extend the Christianity he at one time so bitterly persecuted. Stephen was the first Christian martyr, but by no means the last. For three hundred years Christianity had to fight its way to recognition.

Persecutions.

Many were the persecutions these early Christians endured. There was a severe one in 64 A. D. under Nero, who wished to lay the blame of his own act upon them. Another, caused by the suspicions of the Emperor Domitian, in 93. And Ignatius himself was probably martyred some time in the reign of Trajan, which lasted from 98 to 117.

Ignatius.

We know little about his life, but all we know is to his credit. Seven Epistles are attributed to him, and they reveal even a *desire* for martyrdom: "Fire and the cross, scattering of the

bones and the array of beasts, the mutilation of the limbs and the grinding of the whole body, — hard torments of the devil — let them come upon me, if only I may attain Jesus Christ." (From his Epistle to the Romans.) Christianity meant so much to him, he would gladly die for it. Soon the opportunity came.

Martyrdom of Ignatius.

Ignatius was bishop of Antioch where the followers of Jesus were first called Christians. A persecution arose in the city, and the Christians were seized, tortured, and sent to Rome to be thrown to the lions. It was while Ignatius was on his way to Rome that he is said to have written his seven epistles to the churches. Apparently he had no fear. He gloried in his chance to show his devotion, and bravely met his fate. If ever you go to Rome and visit the Colosseum, remember how a brave man met his death there because of the religion that he loved.

Other Martyrs.

Many another Christian in these early days also suffered death at the hands of his ruthless foes. The roll of martyrs is indeed a long one.

"Wherever through the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
Or man for man has calmly died,
I see the same white wings outspread
That hovered o'er the Master's head!
Up from undated time they come,
The martyr souls of heathendom,
And to his cross and passion bring
Their fellowship of suffering."

What is the spirit of martyrdom? Can you think of any other martyrs besides Ignatius? Tell the circumstances of their courage. Is it not just as noble to *live* for one's religion as to die for it? Does it not always demand courage to be a Christian? Is it ever easy to be true to your convictions? Do not ignorance and selfishness still make it difficult for a man to be true in public and in private life? What does your religion inspire you to be? What has it ever inspired you to do for any one, for your home, or your church? If your religion does not inspire you to do and be, is there not something the matter with your religion, or with you? If it is true, ought it not to inspire you?

Be sure to keep alive the martyr spirit.

II. DEFENDERS OF THE FAITH.

JUSTIN (100–165, about). MARCION (about the middle of second century).

TEXT: "*And it came to pass, as he interpreted to us, so it was.*" Genesis xli. 13.

Loving God with the Mind.

It was not merely necessary that men should be willing to live and die for their religion. To try to understand it, make others understand it, and defend it against the attack of hostile minds was also a needed service. Two such defenders of the faith became prominent in the middle of the second century.

Justin the Martyr. 100–165 (*about*).

Justin was born in Neapolis in Samaria, and first comes to our notice as a student of philosophy at Ephesus. It is interesting to note how he was converted to Christianity.

His Conversion.

One day he met a stranger who told him his philosophy was of little moment, for older than the philosophers were the prophets, fearless men, not seeking their own glory, who, filled with the holy spirit, discovered and revealed truth. "At once," says Justin, "a fire was kindled in my soul, and a love of the prophets and of the friends of Jesus seized me." These prophets were the Old Testament prophets. Justin became absorbed in them, and distorted their teachings in his eagerness to prove that their prophecies refer to Christ. For to his mind the authority of Jesus rested more on Old Testament prophecy than on the lofty teachings and example of Jesus himself. Indeed the only Scriptures he had were the books of the Old Testament. He does indeed quote from Christian teachings, but though he continually mentions Moses, David, Isaiah, and Micah he never refers to Matthew, Mark, Luke, or John. The teachings, he quotes, bears most resemblance to Matthew. Evidently the New Testament is in the process of formation.

Marcion.

A native of Pontus and a contemporary of Justin, Marcion approaches Christianity, not through the Old Testament, but

through the New. The teachings of the New Testament are their best authority. Only Marcion, like many another after him, turns to Paul for a knowledge of Jesus rather than to any of the Apostles. The Old Testament prophets are susperseded. Christianity was not the fulfilment of the Old Testament; rather it made the Old Testament of none effect. Jesus needed no support from the Jewish prophets. He was his own evidence.

His Sources of Information.

As Paul was his highest authority, Marcion mentions ten epistles, which evidently found general acceptance in his day. He calls the Epistle to the Ephesians the Epistle to the Laodiceans, and omits the Epistles to Timothy, Titus, and the Hebrews. Among other Christian writings he finds but one that he can accept. It resembles Luke's Gospel but does not bear his name. It omits the opening chapters of Luke, does not mention the Temptation, nor the connection with John the Baptist, nor Gethsemane, nor the Crucifixion.

Two Types.

Justin and Marcion represent two types of minds. The one bases its religion on tradition, the other on truth itself. The one finds its chief inspiration in the old; the other, in the new. They are both partial views of religion. Justin was wrong in laying so much stress on the Old Testament. Marcion was wrong in cutting himself wholly off from all the best the past had had. Each, however, represents an attitude toward religion which we meet continually in the history of Christianity.

Which of these men most appeals to you, and why? Is truth mightier than tradition? What church of modern days clings most fondly to tradition? which to truth? Is the Jesus of tradition to-day different from the real Jesus? Has Unitarianism any traditions? What are they? Can you mention any defenders of faith in these modern days? Who has helped you most to understand what religion is, what Christianity is, what Unitarianism is, what the Bible is, what Jesus is, what life is?

Who are the great interpreters in music, painting, architecture and literature? Does not a great truth or life need a great interpreter?

Be sure to love God with your mind.

III. GROWTH OF THE CHURCH.

IRENÆUS (died 202?).

TEXT: *"Pilate saith unto him, What is truth?"* John xviii. 38.

The Spread of Christianity.

In the second century the Christian Church had found a place in many countries. Large and influential churches appear in Alexandria, Antioch, Ephesus, Rome, Antioch on the Orontes, Edessa, Smyrna, Corinth, and Carthage, and Christian churches existed in Spain, Gaul, and Arabia.

Many Kinds of Christianity.

It was impossible to expect to find the same kind of Christianity in all these different churches. We saw in our last lesson two very different types represented by Justin and Marcion, and there must have been other kinds in the places in which Christianity flourished. It soon became evident, therefore, if the Church was to be strong it must have more uniformity in its teaching; for men coming in contact with so many different forms of it would continually be asking, What is true Christianity?

Irenæus.

Irenæus tried to supply an answer to that question. We know but little of his life. He came to Gaul from Asia Minor, and became bishop of Lyons. He also spent some time at Rome. He had therefore probably plenty of opportunity to come in touch with many different forms of Christianity. He wrote many works, but the chief work that has come down to us is that "Against Heresies," written probably between 175 and 190 A. D.

The Way he met Heresy.

That he is eager to combat heretics shows his zeal to build up a body of truth which the Church may recognize as Christian. It is important to see how he did this. He does not compare and sift the current teachings of the churches: nor does he

appeal directly to the Church at Rome or its bishop, as would have been done in a later time. But he relies rather on the unbroken tradition secured by a line of bishops reaching back to the Apostles. "We can enumerate," he says, "those who were appointed bishops by the Apostles themselves in the different churches, and their successors down to our day, and they never taught nor acknowledged any such stuff as is uttered by these heretics . . . but since it would be a long business to enumerate the successors in all the churches," he selected as the best example, " the very great and ancient church, well-known to all men, and founded by the two most glorious apostles, Peter and Paul." Evidently in that day there was no infallible official head of the Church to appeal to. But in the Church of Rome the teaching of Christ would seem to have suffered the least change, because Rome was a center to which all men came, and any serious innovation would have been noticed at once. Since, therefore, the tradition has been kept pure at Rome, the churches most in agreement with Rome had the true faith. Such was his line of argument.

His Influence.

Just what Irenæus thought this uniform teaching should be need not now concern us, because the thought of the Church was not fixed till the time of the creed-makers a century and a half later. Irenæus prepared the way for them, and represents the best strength of the Church in the last part of the second century.

Why was it necessary to make the teaching of the Church uniform? In resting on tradition does Irenæus remind you more of Marcion or of Justin? Is the teaching uniform in all our churches to-day? Do all Unitarians think alike? Is it a good thing for all men to think alike? Is it possible for all men to think alike? Is not a unity of spirit with difference of opinion more to be desired than a dull uniformity? Does thought grow more when people differ or when they agree? Which church to-day most encourages uniformity of thought? Which most encourages differences? To which would you prefer to belong? Why?

Be always reverent toward the truth.

IV. THE GREEK CHURCH AND THE LATIN CHURCH.

ORIGEN (185–254, about). TERTULLIAN (150–220?).

TEXT: *"Now there are diversities of gifts, but the same Spirit."* I Corinthians xii. 4.

The Greek Church.

We come now to a period when the Christian Church, rapidly growing, reflects certain distinct types. The religion of Jesus had its origin among a Syrian people. Jesus spoke an Aramaic dialect, yet Christianity was almost from the start a Greek religion. The Gospels were written in Greek, the most flourishing churches were found in Greek cities, and Christian theology had its beginning in Alexandria, a Greek city. The Greek Church was fond of theorizing, was a federation of independent churches, much as our Unitarian churches are, and was never aggressive or creative in its temper.

Clement of Alexandria.

Clement of Alexandria is called the Father of Greek Theology and had a profound influence on the thought of the churches, but he was surpassed in reputation and range of learning by his brilliant pupil, Origen.

Origen. 185–254 (*about*).

Origen was born of Christian parents. His father was a martyr. He himself received his early education at Alexandria, and visited Rome and Arabia and spent twenty years at Cæsarea in Palestine. His manner of converting men by persuasion rather than force is characteristic of the Greek Church. He suffered persecution, and died about 254. His books against Celsus contain the best and most comprehensive defence of Christianity that has come down to us from these times. He not only defended the faith against popular prejudice and malice, but against the careful and powerful indictments of leading minds. He was serene in danger, fond of intellectual pursuits, a keen thinker, and zealous in teaching others. His

power was recognized even by his enemies, and his disciples said of him, "As his word so was his conduct, and as his conduct so was his word."

The Latin Church.

Latin Christianity was different from the Greek. It had a fondness for order, law, and organization, and through these became superior in power to the Greek Church. For ten centuries Latin Christianity was the religion of the nations of Western Europe. Latin was the language of the Church and Latin theology held wide authority.

Tertullian. 150–220(?).

Tertullian represents the Latin type. The literature of Latin Christianity really begins with him. He was a native of North Africa, born about 150, and lived at Carthage. He was a lawyer by profession, and led a vicious life. How he was converted to Christianity we do not know. He became, however, a great defender of the faith. But the life for which it stood appealed to him more deeply than its thought. Its moral and spiritual impulse stirred him most profoundly. He was indeed of violent temper and very impulsive. Unlike Origen, he said it was of no use to argue with men; the Church must insist on the truth of its own faith: for as it is based on the highest authority of the Apostolic Church, no man has any right to doubt it. Tertullian's emphasis on the moral life made him impatient with the Church, which seemed more eager for order and doctrine than for morality, and he withdrew from it about 203. The date of his death is uncertain.

What differences separate the Greek from the Latin Church? Which is older? Tell what you can of Origen and Tertullian. Which is more important for a church to have, the real truth, or a strong government and an impressive ritual? What church still emphasizes government now? What denomination places most emphasis on truth? Is the method of teaching by argument, as Origen did, to be commended, or do you prefer Tertullian's way? Might not Tertullian's way lead to bigotry? Has any one church all the truth? Are there not many roads to the same goal?

Be sure you take the best road, but do not imagine it is the only road.

V. CHURCH ORGANIZATION.

CYPRIAN (?–258).

TEXT: *"Look ye out therefore, brethren, from among you seven men of good report, full of the Spirit and of wisdom, whom we may appoint over this business."* Acts vi. 3.

The Growing Church.

As the Christian churches grew and multiplied, they felt the need of better organization within and with each other; and the great impulse to this organization came from Cyprian.

Organization Within. Presbyters.

In Jewish communities the Jewish-Christian Church would naturally copy in some respects the government of the synagogue. We often find the Church, therefore, governed by a council of elders (presbyters). Some Gentile churches also seem to have used this form of government. The Council of Elders exercised oversight over the conduct of church members, rebuked evil, commended good, and settled disputes between church members.

Supremacy of the Bishop.

In the second century the bishop naturally became prominent, because the Church needed more and more some administrative head, and also because Tertullian and Cyprian and those who looked to the apostolic tradition as the true source of Christian doctrine felt that that doctrine existed in its purity only in churches founded by the Apostles, and the bishops of these churches were, therefore, the preservers of the true faith.

Clergy and Laity.

In the early Church laymen no less than officers could on occasion teach or preach, baptize, supervise the conduct of church members, and celebrate the Eucharist, or Lord's Supper. As the Church grew, the officers began to acquire more importance, but not without opposition.

Ordination.

The ordination of bishop or deacon originally meant no more than appointment. The laying on of hands (cf. Acts vi. 6)

was only symbolic. But the prevalence of infant baptism, where persons without religious convictions were admitted to the Church, the growing importance of office, and the widening belief that the bishops filled the place of the Apostles, led to belief in ordination as imparting spiritual power. So Cyprian regards it. He was the first to teach explicitly the doctrine of Apostolic Succession, and his treatise on the Unity of the Church has been regarded as the charter of the Roman Church. "The bishops," says Cyprian, "are stewards of divine grace. The Church rests on them and in them essentially consists the Church without which there is no salvation." (Cyprian was martyred in 258.)

Organization Without. Synods.

The churches were often called together in synods by the bishop for discussion. Sometimes the bishops of a political province found it for their interest to come together, and then the bishop of the metropolitan city became prominent. He called provincial synods to regulate the common interests of churches within the province. At these synods the bishops had the deciding vote, though presbyters and deacons were present.

Councils.

Occasionally burning questions called representatives from a larger area, and they formed a council. As epistles of bishops obtained influence, so the decisions of synods and councils often acquired authority.

What was the need of organization? How did the office of bishop probably arise? How did the Christian Church happen to have elders? What were their duties? What made the bishops supreme? What did ordination originally mean? What did the laying on of hands come to mean? Is that form of ordination in use now? What do we mean by Apostolic Succession? Who first emphasized it? What churches to-day emphasize it? Of what value is it? What was a synod? Who usually voted at it? What churches still recognize the decisions of councils? What use is organization? What is the most highly organized church to-day? Do you think your church or denomination needs more or less organization? Why?

Be sure to set your own life forces in order. Follow the highest law of life.

VI. ADMISSION AND DISCIPLINE.

NOVATIAN (Middle of Third Century).

TEXT: *"Whosoever doth not bear his own cross, and come after me, cannot be my disciple."* Luke xiv. 27.

Tests.

Almost every institution has some tests of membership, and the need of these tests was felt by the Church. The man who more than others seems to feel that tests should be rigorously applied for admission and discipline in the Church is Novatian.

Baptism.

The rite of admission to the Church was baptism. This was borrowed from Jewish practice. The disciples of Jesus baptized, but apparently Jesus himself did not. Baptism, however, grew to be the rite by which people were admitted to the Church, and to be regarded, not as a mere symbol to wash away sins, but as an act which brought new light and life to those baptized.

The Nature of the Rite.

The early Church required a period of preparation devoted to fasting and prayer, and later to instruction in the faith. Morality and piety counted more at first than belief. Children of Christian parents were baptized in infancy, but not at first without opposition. Infant baptism, however, became universal in the Church in the fourth century. Baptism took place in running water, or in warm if preferred, by sprinkling or by immersion, with equal validity, and from the middle of the second century there seems to have been some confession of faith.

Confirmation.

The anointing and laying on of hands was regarded in the Latin Church from the time of Cyprian as the privilege of the bishop. And when the bishop does not complete the baptism, the laying on of hands becomes a separate act to be done only by the bishop, and is called confirmation. In the Greek Church the two acts remain unseparated.

Discipline Within the Church.

If a man did wrong after he was baptized, he was expelled from the Church by excommunication, though the object of it was to bring men into the Church again. Anybody could be excluded from the Church for serious violation of the moral law; for denying the Christian faith, as many were tempted to do in the days of the persecutions; or later, when the faith of the Church became more fixed, for heresy.

Re-admission into the Church.

During the persecutions it was inevitable that some would deny Christ who afterwards would repent and seek re-admission to the Church. The problem was difficult. If the Church was too severe, it would exclude the weak — the very ones it wished to help. If it was too lax, it would weaken its own authority. Novatian believed in keeping out those who had denied their faith. Cyprian started with that belief, but became more lenient. Novatian felt that the Church should be the abiding place of the saints, while Cyprian asserted that it be a hospital to cure men's souls. The influence of Novatian was so powerful that it caused a schism in the Church — a schism which lasted for centuries.

The Solution of the Problem.

The Church adopted this solution: that no salvation existed outside the Church, and though re-admission alone did not save a man, the Church had within itself all the necessary means of salvation from the terrible wrath of God which in its thought awaited sinners in the life beyond.

What is the value of a test? What was the early test of admission to the Church? What was the rite of baptism? Its origin and meaning? What do you think of infant baptism? Are children born into the Church, or do they have to join it by a special act? What is the meaning of baptism now? Why do Baptists insist on immersion? What is confirmation? How did it arise? Is it used now? And has it a real place in the Church? What is excommunication? Its purpose? Do you think Novatian's attitude toward offenders better than Cyprian's? If so, why? What is salvation, and how did the Church think it was to be secured? What test did Christ propose? (cf. Lesson Text). Is belief or character a better test?

Discipline is a very important part of life.

VII. WORSHIP AND LIFE.

UP TO THE TIME OF CONSTANTINE.

TEXT: *"This do in remembrance of me."* Luke xxii. 19.

The Lord's Supper, called also the Eucharist, or Mass, or Communion.

Probably at first, whenever the disciples partook of a common meal together, they must have called to mind the Last Supper in that upper room in the house at Jerusalem. Gradually they set apart special feasts in memory of Christ, and still later the special commemoration became a thing by itself apart from the feasts. Justin speaks of it as a part of the Sunday service.

Its Meaning.

At first it was but a memorial service. Then it took on new meanings. Soon a sense of mystery crept into it, and in the fourth and fifth centuries it became a part of the secret practices to which the unbaptized were not admitted. It seems to have become an act of thanksgiving, and a sacrificial meal, not only because to those present it suggested the sacrifice of Christ on the cross, but also because it suggested that they give up their old manner of selfish living and turn to a new and higher way of life. It therefore suggested immortality.

Worship.

Worship usually consisted of prayer, reading of the Scriptures, — the Old Testament and the Gospels and writings highly esteemed by the Church, — and the singing of Psalms. There was also developed a homily, or sermon, usually given by the bishop or presbyter.

Days.

Sunday as the day of the resurrection assumes importance, and Wednesday and Friday also, as commemorating Christ's suffering.

The Yearly Feasts.

Easter. Easter is the commemoration of the resurrection of Jesus and suggests the life eternal. In the Greek East it was a

fixed festival. The practice in Asia Minor was to celebrate it on the fourteenth day of the Jewish month, Nisan, on whatever day of the week it happened to fall. But in the whole Latin West, in Egypt and Palestine, the fourteenth of Nisan was rejected, and the fasts that introduce the Christian Easter were required to end on Sunday. The duration of the period of fasting gradually expanded from a few days to forty, and was connected with Christ's fast in the wilderness. This season of fasting is now known as Lent.

Whitsunday and Christmas.

After Easter came a joyful period in the Church in which the Lord's Supper was celebrated daily. The fiftieth day of this period is known as Whitsunday. The 25th of December as the birthday of Jesus was not established till the fourth century.

The Private Life of the Christians.

The standard of morality was high. Purity in life and conduct was rigorously demanded. The Christian spirit that impelled men to care for the poor and sick, widows and orphans, was strongly manifest. Family life was considered sacred, and that the clergy better remain unmarried was looked upon with increasing favor, though it had not become a law.

Public Life.

The Christians took little part in public life. Obedience to the magistrates was insisted on. But as the Christians believed in the coming of a Kingdom which was to do away with kingdoms of this world, they had little interest in military service or the service of the State.

Trace the changes in the manner of celebrating the Lord's Supper. By what other names is it known? What does it mean to you? What was the form of worship in the early Church? What days were considered sacred? What were the yearly feasts? Why is it better to have Easter come on Sunday than on a fixed day of the year? What does it commemorate? What does it mean to you? What is Whitsunday? When does it come? What is its real meaning? What was the private life of early Christians? Their part in public life? What does your thought of Jesus inspire you to do or be?

The memory of every great soul should lead us to more perfect manhood.

VIII. CHRISTIANITY A STATE RELIGION.

CONSTANTINE (272–337).

TEXT: *"He [Hezekiah, King of Judah] trusted in Jehovah, the God of Israel."* II Kings xviii. 5.

Constantine.

Constantine was born in Upper Mœsia, and as a youth did military service in Egypt. He was kept at court by Diocletian and Galerius, till in 305 he escaped to join his father Constantius, Emperor of the West. In succeeding complications and struggles he overcame all rivals, and became sole Emperor in 321.

The Legend of the Cross.

The night before the battle in which he met one of his rivals, Maxentius, in October, 312, he saw a vision. Above the setting sun a cross appeared in the sky with a Greek inscription, signifying, "By this conquer." Thereupon he had his followers prepare the banner of the cross with its monogram of Christ, and with it he won the victory over Maxentius. Other legends speak of the vision as a dream, but in any case it brings us the story of Constantine's conversion, and after this time the Cross becomes prominent as a symbol of Christianity.

Edict of Milan.

Shortly after his conversion, Constantine in 313 issued the Edict of Milan, which declared that no one shall be hindered who wishes to adhere to Christianity or another religion. Christianity was not merely to be tolerated, but was soon to become the State religion; for, realizing its growing power, Constantine saw in it a means for unifying the different elements in the Empire, and in 324 proclaimed Christianity as the true religion. Even then, however, neither the pagan religion nor its institutions were to be attacked.

Results of Constantine's Conversion.

a. As Christianity became the religion of the State, martyrdom was no longer to be feared. But now people were attracted

to Christianity from expediency and fashion, or because of the material or social advantages it offered. The new convert who came from these lesser motives could not understand its deeper reality, and not caring for it very seriously, would seek to modify it in many ways foreign to its true spirit. Even Constantine looked upon its adoption as a matter of expediency. It was for him a power to win battles and to establish the unity of the Empire. All this weakened its virility.

b. It affected the officers of the Church. Henceforth they were to be exempt from taxation and from the jurisdiction of the civil courts. And instead of compelling the Church to be supported by voluntary offerings, it was permitted to acquire and hold property, and was endowed with buildings and lands, and the officers themselves with money. The Church became rich from a material standpoint. But the dangers for the rich church are almost as great as for the poor.

The Character of Constantine.

The conversion of Constantine did not mean a moral conversion. He put to death his wife and son even after he became a Christian. Nor was it wholly due to his perspicacity as a ruler that he adopted Christianity. He apparently realized its power over men, and came to have a superstitious feeling that he was the one appointed of God to propagate it. That made him impatient of all that tended to divide the Church, and influenced, as we shall see, his action at the Council of Nicæa. Constantine did not receive baptism till his last sickness in 337.

When did Constantine become sole Emperor? Tell the "Legend of the Cross." What was the Edict of Milan? What were the results of Constantine's conversion? Which is better for the Church, to be rich or poor? What dangers does a rich church have to face? Do you believe that Church and State should be one? Do you know any country where they are one? Were they ever one in Massachusetts? Would you wish the United States to have a State church? Why not? Do you feel that your religion or church makes you morally better?

Be sure your religion enables you to give your whole self to it.

IX. THE CREED-MAKERS.

ATHANASIUS (296–373).

TEXT: *"Hear, O Israel: Jehovah our God is one Jehovah."* Deuteronomy vi. 4.

The So-called Apostle's Creed.

Not only was the Church perfecting its outward organization, it was defining its truth in creeds. Two of these have left an enduring mark. One had its origin in the West, and, though not framed by the Apostles, became known as the Apostle's Creed."

This creed grew into its present form somewhere about the sixth century. It is based on a shorter creed called the Old Roman Symbol, which was probably known to Tertullian and Irenæus in the second century. It may have originated in Rome, and its object was to guard against what seemed the growing misconceptions of Christianity, which were numerous and troublesome.

The Old Roman Symbol.

In its earliest form the Symbol is supposed to run as follows: "I believe in God the Father Almighty and in Christ Jesus his son, who was born of Mary the Virgin, was crucified under Pontius Pilate and buried, on the third day rose from the dead, ascended into heaven, sitteth on the right hand of the Father, from whence he cometh to judge quick and dead; and in Holy Spirit, resurrection of the flesh." Cf. McGiffert's "The Apostle's Creed."

Its Purpose.

This early statement of faith was designed as a baptismal confession. Peter in baptizing only urged men to repent and be baptized. In the "Teaching of the Twelve Apostles" — a document of the second century — only ethical instruction appears to have been given at baptism, and it was common in the primitive church for converts to pledge themselves to commit no crime and to live as a follower of Christ. But when it seemed necessary to fix the *doctrine* of the Church, this baptismal confession sprang into life.

The Nicene Creed.

This was a product of Greek thought, and in it the Trinity finds full expression. From the days of the Apostles the supernatural element grew in men's thought of Jesus, and Jesus became more than the inspiring teacher and leader. Slowly grew up the idea of the Trinity and the thought that Jesus was God — a conception very foreign to Jesus and the writers of the Gospels. This creed also was formed to fix the true teaching of Christianity.

The Council of Nicæa in 325.

Constantine, as Emperor, summoned the Council, and it was attended by 318 bishops and their subordinates. Representatives came from churches in Alexandria, Syria, and Assyria, Asia Minor, Greece, Rome, and Spain, and the Goths were represented by Theophilus.

The Discussion.

The discussion at this Council centered about the nature of Christ. Arius maintained that Jesus was the highest of God's creatures, and yet there was a time when he was not; so he was not equal with God. Athanasius insisted that Jesus was of the very same substance with the Father. Constantine, who cared more for the unity of the Church than for the discussion of doctrine or the advance of truth, cast in his lot with Athanasius, and the Nicene Creed was adopted.

What is the origin of the Apostle's Creed? When did the Old Roman Symbol probably arise? What was the custom as regards confession of faith at baptism? How does the Nicene Creed differ from the Apostle's? When was it adopted? Who summoned the Council of Nicæa? What did the discussion at this Council center about? Who represented the opposing views? What were these views? Which won? Why? Did the discussion end there? What is the use of creeds? What advantages and disadvantages come from the use of them?

No creed is large enough to contain all truth.

X. CHRISTIAN THOUGHT.

AUGUSTINE (354–430).

TEXT: "*Wisdom is the principal thing; therefore get wisdom: yea, with all thy getting get understanding.*" Proverbs iv. 7.

The Creeds.

The creeds never contained all the vital thought of the Church. They were only a necessary development in systematizing it. But Jesus had no creed except the Beatitudes, and even Paul had no definite statement of thought that men must accept in order to become Christians.

Paul's Thought.

Yet if Paul had no creed he had a body of thought that was to have a very striking influence in shaping later Christian theology. It is interesting to note that all the Christian theologians for centuries follow the teachings, not of Jesus, but of Paul. And the theologian who shaped the thought of the Church for more than fifteen hundred years, who was quoted as an authority by Thomas Aquinas and cast his spell over Luther, Calvin, and Jonathan Edwards, and whose influence still lingers in the evangelical churches of our day, was Augustine.

The Thought of Augustine.

1. Augustine taught that God was King of kings; Jesus, that God was the Father of us all.

2. Augustine taught that men were sinful — were totally depraved. Sin was the chief fact in human life that impressed him, and he felt that men must learn to hate their sin. In this he followed Paul. Paul hated sin, Jesus loved eternal life.

3. Augustine taught that men, being by nature sinful, could do nothing to forsake their sin without the help of God. Jesus taught that the prodigal, even in the depths of his sin, had noble impulses that led him to God. To Augustine and in some degree to Paul religion was a medicine to cure disease; to Jesus, a power to develop man's soul.

4. Augustine believed man must be redeemed from sin, and only the power of Christ could redeem him. Jesus believed in the goodness of human nature and its possibilities, and felt that love to God and man would make these possibilities realities.

5. Augustine taught that God only could save men from the terrible consequences of their sin in the world to come, that God had only chosen to save a few, and that the rest would suffer eternal torment. Jesus teaches (cf. Matt. 25) that service, and service of the humblest creatures, is the condition of salvation, and that true service is the outgrowth of character.

Paul and Jesus.

The teachings of Augustine are different from Christ's teaching, because Augustine based his thought upon Paul, and Paul never saw Jesus in the flesh, never questioned the disciples about him, but trusted to his visions of Christ. Paul was ignorant of Christ's teachings.

Reasons for Augustine's Influence.

Some of the reasons why the thought of Augustine, so foreign to the spirit of Jesus, took possession of the Church are:

1. Men were not deep investigators in those days.

2. Augustine's teaching was clearly, strongly, and skilfully presented.

3. The men of those days did not distinguish between Jesus and Paul. The Gospels and Epistles were supposed to teach the same great truth from beginning to end.

4. The creeds appealed to the head, and Augustine's thought appealed to the conscience, and influenced men's lives as the creeds were never able to do.

Did Paul or Jesus insist upon a creed? What theologian made Paul's thought the foundation of his own? How long did his theology last? What was Augustine's teaching about God? How did it differ from Christ's teaching? What was Augustine's thought of man? What was Christ's? Which do you think truer? How did Augustine's thought of religion differ from that of Jesus? How was salvation won according to Augustine? According to Jesus? What are the reasons for Augustine's influence? Is not the better understanding of religion always a help in living it out?

Try to understand your religion, and your reasons for your faith in it.

XI. THE PRIMACY OF ROME.

POPE LEO I (440–461).

TEXT: *"And I also say unto thee, that thou art Peter, and upon this rock I will build my church."* Matthew xvi. 18.

The Growing Need of Leadership.

It was inevitable that with the growth of organization one church should stand preëminently above the others, and the one leader would evidently be the church which had the strongest claims and the keenest ability to push them. We have seen in Cyprian's time, not only how the authority of the bishops was powerful over the churches under their control, but also how the bishops that could trace the foundation of their churches back to the Apostles had preëminence. They had kept the sacred tradition. On this ground Rome had a natural supremacy, because Peter and Paul were both connected by tradition with its early history.

Growth of Roman Supremacy.

In early days the church at Rome probably possessed no more power than any of the Apostolic churches, and the bishops of North Africa surely surpassed the bishops of Rome in influence, but many causes were working to help the supremacy of Rome, among them the removal of the seat of empire from Rome to Constantinople. For that removal left the Church of Rome free from imperial control, and free to develop its own life under the power of the Roman name, and to become an influence upon the government of the city.

The Title of Pope.

The title "Papa," or Pope, had been bestowed for a long time on any bishop as a term of affection, but from the fourth century on it begins to be looked upon as the official designation of the bishop of Rome.

Leo I.

No man did more in early days to develop this power of Rome than Leo I, bishop of Rome from 440–461. He was a

strong influence in the city itself, and when Attila the Hun, and again when Genseric the Vandal, attacked Rome, he was sent forth as leading representative of the city to treat with them. Further, the influence of the North African churches had been rudely broken, and the assertion of Roman authority in Africa met little opposition. Leo had more difficulty in Gaul, but by the help of the Emperor succeeded in getting his authority over its bishops recognized. He also took a decisive part in a doctrinal controversy growing out of Arian-Athanasian troubles. He sent his views to the Council of Ephesus, which took no notice of them and broke up in violence, but the Council of Chalcedon in 451 yielded, and passed a decree in entire accord with his opinion.

The Council of Chalcedon.

The Council also declared that honorable preference over all the bishops of the world was indeed due the Bishop of Old Rome, but the same honor was due the bishop of New Rome (Constantinople). This part of the proceedings of the Council Leo I refused to recognize, and henceforward there was strife between the Western and Eastern Church, and even the strongest popes have not been able to unite Christendom under one head.

Basis of Authority.

Leo based his authority primarily on that given to Peter (cf. Lesson Text). He maintained that Peter in those words was given full power over the other Apostles, and that the successors of Peter should have authority over all churches. This placed the authority of Rome above all ordinary claims of leadership, and gave it a divine commission which is recognized as the basis of its authority now.

Does not organization tend to bring to the front personal leaders? Is not this the case in the army and nation as well as in the Church? What causes helped the asserted supremacy of the Roman Church? Whence was the title of Pope derived? Who was Leo I? What happened at the Council of Chalcedon? What was Leo's theory of Roman primacy? Do people like authority? Do they like to be told what to think or to find out for themselves? What church of to-day best represents authority? Which most encourages men to think for themselves? Which would you prefer to belong to? Why?

The highest authority is the voice of God.

XII. THE EASTERN CHURCH.

TEXT: *"And there was a division among them."* John ix. 16.

Division.

In Lesson IV we saw that marked differences separated the Greek from the Latin Church. These differences widened as years went by, and the Eastern Church had a life of its own. Our future lessons will have to do with the Western Church, as our own Church is more the outgrowth of it, yet some knowledge of the Eastern Church is necessary to a true understanding of the development of Christianity.

Territory.

The Eastern Church embraced the churches at Jerusalem, Antioch, and Alexandria, where the primitive customs of Christianity remained long after they had perished elsewhere. It included the Chaldean churches, strong in missionary zeal; the Armenian churches, with their peculiar Bible containing four books unknown anywhere else; the Syrian churches, whose pride was Antioch, where the name "Christian" first arose, and where the bishops took the name "Ignatius," in honor probably of their first great bishop. The Syrian Church was really divided into two sects, one of which — the Maronites — alone of all the Eastern churches acknowledged allegiance to Rome. The Eastern Church also included the Coptic Church in Egypt, whose central influence was Alexandria, and the Church of Abysinnia, where Jewish customs were strictly retained along with Christian.

The Greek Church.

The Greek Church was the Imperial Orthodox Church from which these others sprang. It was strong in Greece, and the Greek Islands, and where the influence of Constantinople made itself felt. Greek was the early language of the Church. The earliest Fathers of the Western Church wrote in Greek. The early popes were Greek, and the word "Pope" itself comes from the Greek. The learning of this Church was high for the

most part, and contributed largely to the Revival of Learning and the Reformation.

Tribal Churches.

These were conversions made by the Greek Church, as in Bulgaria, Servia, Hungary, and — most important of all — Russia, whose political ruler for four centuries has been the real head of the Eastern Church.

Characteristics.

The Eastern Church was fond of theorizing, the Western was more practical. The Eastern prided itself that it was Orthodox, the Western that it was Catholic. The Eastern enacted creeds, the Western discipline. The Eastern was more stable and unchangeable, the Western more flexible and progressive. Organs and musical instruments are still repugnant to the Eastern Church, and its calendar lags eleven days behind our own. In baptism the Eastern Church insists upon immersion, and confirmation is not separated from it, as in the Western Church. Further, art has little place in its worship or building. It has not been on the whole a missionary Church, nor has it been a persecuting one. Even in Russia the worship of men of differing faith, as of Latins or Protestants, is protected as sacred, even though proselyting is not allowed. There has been little attempt at systematizing its theology, and no organization of its priesthood. There has been no papacy, and the Patriarch of Constantinople was too much under the influence of the Emperor to develop his best strength, as may be seen from the power of Constantine at Nicæa.

What territory did the Eastern Church include? How did that Church differ from the Western? Where was its seat of power in early times? Where now? What were the prominent characteristics of the Greek Church? Has the Greek or Roman Church been more tolerant of difference of opinion and ritual? Which of the modern churches is most tolerant to-day? What prevented the highest development of the Greek Church? Is the spiritual life of the Church helped or hindered by division? Is difference of opinion a good or bad thing within the Church? What are the advantages and disadvantages of the sects?

Respect the honest opinions of those about you.

XIII. MONASTICISM.

ST. BENEDICT (480–543).

TEXT: *"Now John himself had his raiment of camel's hair, . . . and his food was locusts and wild honey."* Matthew iii. 4.

Origin of the Idea.

Men eager to show their devotion to Christianity, and cut off from martyrdom, revealed their loyalty by giving up ease and luxury and consecrating their lives to God. Purity of life had from Christ's day been a Christian ideal, but more and more men felt that that purity could only be realized in a life apart from a world where it found so little expression. So they sought solitude. At first individuals became hermits; then groups of men lived together in monasteries.

Its History.

Monasticism, however, was not peculiar to Christianity. We find it in Egypt and India, and Buddhism and Judaism encouraged it. It came to the Western Church through Egypt and the East. The very words "monastry" and "monk" are derived from the Greek, and so are the titles of the officers. Athanasius seems to have brought monasticism to Rome, Jerome and Ambrose furthered it in Italy, and Augustine in North Africa, and it soon spread throughout the West. The man, however, who gave it the greatest impulse in the West and organized it into a system was St. Benedict.

St. Benedict.

St. Benedict was born in Nursia, near Rome, in the latter part of the fifth century. In his fifteenth year, repelled by worldly companions, he left Rome, and for several years lived in a cave. In 510 the monks of a cavern cloister chose him for their abbot, but could not abide his strict rule, and he returned to his cave. Soon, however, the very strictness of his life brought new followers, and he founded the famous monastery of Monte Cassino southeast of Rome. Here he remained till his death, about 543.

His Rule.

His great gift lay in his power of organization. Knowing that many monks lived in a manner unbecoming them, he established a rule of discipline by which every monk bound himself to the vows of poverty, chastity, and obedience. No one could take these vows till he had tried the life of the monastery for a year, but at the end of that time, on taking the vows, he became a monk.

Plan of Government.

The monastery was governed by an abbot chosen by the monks. Benedict prescribed that all the necessaries of life should be provided within the monastery as far as possible. His rules for fasts and services were moderate, both as to numbers and length, but idleness he would not tolerate. There were definite hours for manual labor and religious reading and instruction for boys. Every monastery also had its library. The monks made copies of the Latin Church Fathers, the Scriptures, and the Latin literature of antiquity. A Benedictine monastery, therefore, was a little world in itself.

The Mission of Monasticism.

It aimed to instruct the youth in the principles of Christianty. It relieved sickness and distress. It taught agriculture to Northern peoples, preserved learning, and furnished the only schools.

Its Evils.

When the monasteries grew wealthy, as they often did, the monk no longer felt the weight of poverty, even though he owned nothing. Nor was it easy to give up marriage and the Christian home. The vow of chastity was not kept, and the monasteries again and again were in sore need of reform.

Do you think Christ meant men to live apart from the world, or live in the world and try to make it better? What can you tell of the origin of Monasticism? Who was St. Benedict? What was his "Rule"? What good did the monasteries accomplish? What were their evils? To live apart from the world, or to overcome it, which is the better way? Which requires more strength of character? Do we not need the holy vision to inspire the active service?

Serve God, that your worship may have deeper meaning. Worship Him, that your service may grow in power.

XIV. THE CONVERSION OF THE TEUTONIC RACES.

CLOVIS (465?–511?).

TEXT: *"And he said unto them, Go ye into all the world, and preach the gospel to the whole creation."* Mark xvi. 15.

Missionary Movements.

Attempts were often made to Christianize peoples beyond the Rhine and Danube, the boundaries of the Roman thought and life. The early missionaries were Arian, and but one name has come down to us. Ulfilas, a West Goth, translated the Bible into Gothic, and fragments of his translation still survive.

The Migrations.

The German peoples even found excuse for crossing the boundaries, met and defeated the Romans at Adrianople in 378, and quickly overran the country. The Visigoths, Ostrogoths, and Franks were the most terrible of these German peoples. They lived in rude villages and were hunters and fishermen, ready and able to learn from the peoples they conquered.

Early Tribal Christianity Arian.

With the exception of the Franks the tribes were converted to Arian Christianity. The form did not much matter. Thus the Burgundians in Gaul were first Catholics, then Arians under the Visigoths, and Catholics again under the Franks. But the Franks, the only great tribe converted to Catholic Christianity, were loyal to it and imposed it on the other tribes and races. The conversion of the Franks thus brought them into close relations with the papacy and prepared the way for the empire of Charlemagne.

Clovis.

Clovis, a pagan chief, with about four thousand Franks, came to the south of France. Gundebald, Arian King of the Burgundians, had a niece Clotilda who was brought up a Catholic. Clovis married her, and Clotilda tried to convert him, but in

vain. One day when the battle was against him, Clovis, remembering Clotilda's God, vowed if Christ would give him the victory he would become a Christian, and he won the battle and kept his vow. Thenceforward in his conflicts with the surrounding tribes he had the support of the Church.

Character of Clovis.

Clovis suggested to the son of Sigebert, King of the Ripuarian Franks, the assassination of his father, promising to ensure him the throne. The murder committed, however, Clovis killed the parricide and seized the throne himself, and such action was defended by the gentle Gregory of Tours, of blameless manners and deep piety, and a prelate of the Church, on the ground that the Church grew in power, — "The kingdom of God was enlarged." So was Christianity spread by the sword.

The Results.

These conversions brought a more virile power into Christianity. The Romans were enervated by luxury and debauchery, and the Germans, if cruel, lived on a much higher moral plane. Their vices were those of ferocity not effeminacy. But Christianity lost its intellectual power. War became the only ennobling occupation, and in the fifth century we find even bishops in arms and at the head of fighting men. The Church was moving rapidly toward greater temporal power.

What can you tell of the early missionary movements among the German peoples? What was the character of these peoples? What form of Christianity did they first adopt? What tribe was converted to *Catholic* Christianity? How did it help the Church? Who was Clovis? What was his character? What were some of the results of the migrations? Does the Church need something more than intellectual power? What more? What did the German peoples bring? How did they help the Church toward material wealth? Why could they not at once see the greatness of Christianity?

The entrance to Christianity is very simple. It means more as we grow into it. Its finest fruit cannot be enjoyed at once.

XV. THE STRUGGLE WITH MOHAMMEDANISM.

CHARLES MARTEL (690?–741).

TEXT: *"Though a host should encamp against me, my heart shall not fear."* Psalm xxvii. 3.

The Growth of the Church.

The conversion of the Germans occupied many centuries, and the Church, trusting to the Franks, slowly grew in power and influence. We find but one great name, however, among the Popes from Leo I to Charlemagne, and that was Gregory I, Pope from 590 to 604, under whose influence the Anglo-Saxons were converted to Roman or Catholic Christianity. In spite of its growth the Church soon had need of the Franks to help it against a foe that threatened its very existence.

Mohammedanism.

Christianity, the choicest fruit of the Jewish religion, never had taken firm hold on Semitic peoples. It became the religion of the Aryan race. Among the Arabs, however, of Semitic origin, and a people constantly at war among themselves, suffering little from invasion or conquest, was to arise a religion that would weld these discordant Arabian people into a solid unity and give them a missionary spirit such as the world has rarely seen.

Mohammed.

Mohammed, its prophet, was born in Mecca in 571 A. D. At the age of forty the idea of a simpler faith than he had hitherto known dawned upon him, and he proclaimed the one God and Mohammed as his prophet. Christianity did not satisfy him, because, if the trinity did not imply three gods, it at least implied that Christ was God, and he looked upon Christ as but a prophet. He used as the basis of his teachings, the Koran, a book compiled by him, its contents said to have been given him directly from God. It was a book, on the whole, well adapted to the people of his time and restrained their most dangerous vices. His conversions at first were few. He met with such opposition, indeed, that he was driven from Mecca in 622, and sought

refuge in Medina. Here he met a more favorable reception. He secured many converts, attacked and captured Mecca, and from Mecca and Medina his doctrines were carried all over Arabia. As he held his doctrine true, he felt justified in using force to propagate it, and Mohammedanism won its way by the sword. He died in 642, having seen its triumphant progress.

Spread of Mohammedanism.

His followers carried on his religion, and within a century after his death it had swept from the Rea Sea to the Pyrenees. In 711 the Mohammedans entered Spain, and conquered it, and soon looked with longing eyes to the conquest of the Franks.

The Franks.

For years their kings had been mere figure-heads, the real power centering in one of the noble vassals, the Major Domus. It was Charles Martel, the Major Domus, of whom the Church asked aid against its foe.

Battle of Tours, 732.

Martel was equal to the occasion. He gathered a great army of Christians to meet the army of the rival faith. For seven days the armies stood facing each other. Then the battle began. The Arabs relied on their cavalry, the Germans on their infantry, and the infantry won. The Mohammedans were utterly overwhelmed. This battle of Tours is looked upon as one of the decisive battles of the world, for, had the Mohammedans won, European civilization would probably have become Semitic and the religion of Europe Mohammedan. The victory was in large measure due to the wisdom, energy, and ability of the guiding mind and personality of Charles Martel.

Among what people did Mohammedanism arise? What do you know of Mohammed? What means did he take to propagate his religion? How widely did it spread? Who was the real king of the Franks when Mohammedanism threatened them? When was the battle of Tours? Why is it called one of the decisive battles of the world? Who won it? What are you doing for your religion? In what ways can you help it? Does trust in God mean calmly waiting for events to take their course, or trying to change the course of events for the better?

"Fight the good fight with all thy might."

XVI. THE HOLY ROMAN EMPIRE.

CHARLEMAGNE (768–814).

TEXT: *"And Melchizedek, king of Salem . . . was priest of God Most High."* Genesis xiv. 18.

Church and State.

The power of Charles Martel secured peacefully for his two sons, Karlmann and Pippin, the office of Major Domus. The king had no power except to carry out their will. They governed both Church and State, because the officers of the Church were subject to the State. In 746 Karlmann abdicated, and took up the monastic life, and Pippin ruled alone. Then arose a growing intimacy with the papacy on the part of the Major Domus, resulting in the crowning of Pippin as king of the Franks, with the sanction of the Pope. Each indeed needed the other. The Pope needed the assistance of the Franks against the aggressions of the Lombards, who had settled in the valley of the Po, and Pippin needed a religious sanction in order to seize the kingship with safety.

Charlemagne.

Pippin, father of Charlemagne, left his kingdom to his two sons. Karlmann the younger died early, and though he left sons, Charlemagne shortly became sole ruler of the Franks. He first conquered the Lombards and was crowned their king. He then turned his attention to the Saxons, and as his armies advanced, new centers of church-life were founded. The conquest of Saxony meant the Christianizing of Saxony, and both were gradually accomplished. King and Pope worked together.

Further Conquests.

Bavaria was the next to submit, and Charlemagne found himself at the head of all the German peoples from the Baltic to the Alps. He conquered the Avars, — a people akin to the Huns, — who threatened the Bavarian frontier, but did not attempt to Christianize them.

The Holy Roman Empire.

The kingdom was extended from the Eider to the Ebro and from the ocean to the Elbe. The "King of the Franks" was not a sufficient title for the wielder of such power. On Christmas Day, 800, Charlemagne was in Rome by invitation of Pope Leo III, and crowned by him as Roman Emperor. Just what Charlemagne's theory of the power conferred upon him was, or what right the Pope had to confer it, we do not know. But Charlemagne accepted it, and one of his first acts was to make every man in the empire take the oath of allegiance to him as Emperor; and the Holy Roman Empire so established lasted till 1806.

The Head of the Church.

Charlemagne was at the head of this alliance with the papacy. He was the ruler of the Frankish Church. In the great assemblies of that church he presided, and the summons to those assemblies were issued in his name. He appointed the bishops, and the Pope even in church matters had to submit to his power.

Schools.

Charlemagne had schools established in the monasteries where learning had been neglected, directed abbots and bishops to provide schools for the youths in their neighborhoods, and gathered the scholars of his day, like Einhard and Alcuin, to strengthen the school of the court.

Greatness of Charlemagne.

By his ability, ideals of government, large grasp of affairs, and mastery over men, Charlemagne stands as one of the great men of all time.

How did Pippin secure the throne of the Franks? What can you tell of Charlemagne's victories? When was the Holy Roman Empire formed? How long did it last? Who was the real head of the Church? What did Charlemagne do to help on education? Who is the real head of the Church of England to-day — the Archbishop of Canterbury or the king? Is it right for the Church to seek temporal power? Is a king a proper person to be at the head of a church? Is it not better to keep Church and State separate?

"Render unto Cæsar the things that are Cæsar's and to God the things that are God's."

XVII. THE INTELLECTUAL LIFE.

ANSELM (1033–1109). ABÉLARD (1079–1142).

TEXT: *"Nicodemus answered and said unto him, How can these things be?"* John iii. 9.

The Schools of Charlemagne.

The schools founded by Charlemagne were a great impulse to the growth of the intellectual life of the Middle Ages. The German peoples had brought virility into the life of their times, but the intellectual attainments of Rome were lost. Men cared more for war than learning, and learning languished. Here and there were found men of high attainment, but they were exceptions. The schools of Charlemagne, however, prepared the way for monasteries and bishoprics to become centers of intellectual life. The teaching at first was given by men foreign to the German race, but native scholars and teachers multiplied and men began to apply their reason to church doctrines. Two notable doctrinal controversies occurred in the ninth century, and more in the tenth, but for the best illustration of the riper thought of the Middle Ages we must turn to its keenest representatives in the eleventh century, — Anselm and Abélard.

Anselm. 1033–1109.

Anselm was born in Italy, was educated in the schools of Northern Gaul, and eventually became Archbishop of Canterbury in England. He was a strong defender of the doctrines of the Church and the first scholar to attempt a scientific demonstration of Christian tradition. He accepted without question the thought the Church held true. He merely tried to show why it was true. Faith must precede knowledge, "Credo ut intelligam" was his motto: "I believe in order that I may understand."

Abélard. 1079–1142.

Abélard was a native of Normandy, was well educated at home, and became a teacher of dialectics. He was an acute reasoner, and his point of view was opposed to that of Anselm.

He believed in questioning even the doctrines of the Church and asking why they were true. He would apply reason to the most sacred things, sure that no reasoning could overthrow eternal truth. His motto was "Intelligo ut Credam," I understand in order that I may believe."

Two Types of Mind.

Anselm and Abélard represent two types of mind. The Anselm type always urges that faith must precede understanding. We must believe a thing is true before we can fully understand how it is true. The mind of Newton leaped to the truth of the law of gravitation before he could prove or fully appreciate it. His faith in his truth led him to study it the more. So faith in God impels men to study the nature of God, and in all truth there is something passing our understanding, and we only try to comprehend it as we have faith that study will reveal more to us. Faith leads on our thought as well as our action.

But we must understand also in order to believe. If men only understood us better, we say, they would have more faith in us. The more we understand any true thing, the more faith we have in it. The more we understand the Bible, the more faith we have in its real spiritual power. The more we understand Jesus, the more faith we have in his real leadership. The more we understand God, the deeper our faith in Him.

Reason and Faith.

Reason and faith are not foes, but allies. The one really helps the other. Faith leads to a deeper understanding; a deeper understanding always enriches faith.

What was the influence of the schools of Charlemagne? How did Abélard's thought differ from Anselm's? How does faith help our understanding? How does understanding help our faith? If you have faith in a man, will you not try the more to understand him? And if you understand a true man, will not that deepen your faith in him? Are faith and reason ever foes? Are science and religion? What makes them often seem so? Who are the people of to-day who represent Anselm's view more nearly? Who best represent Abélard's? Which do you think has helped the world most — faith or reason?

"Let knowledge grow from more to more,
But more of reverence in us dwell."

XVIII. THE PAPACY AND THE EMPIRE.

GREGORY VII (1020?–1085).

TEXT: *"Then I consulted with myself, and contended with the nobles and the rulers. . . . And I held a great assembly against them."* Nehemiah v. 7.

The Papal Theory.

From Charlemagne to Henry IV the Emperor, virtually selecting the popes, naturally looked upon them as obedient to his will. But now, as the spiritual power, the papacy was beginning to feel above any temporal power, and the Emperor, as a son of the Church, was regarded as subject to it.

Illustrations of the Theory.

Leo IX, Pope 1049–1054, accepted the papacy from Emperor Henry III only on condition that his nomination should be confirmed by the people of Rome, on the ground that the peculiar distinction of the papacy was its connection with Rome and St. Peter.

Decree of 1059.

Pope Nicholas II in 1059 decreed that in future the Pope should be elected by the Roman cardinals, subject to the confirmation of the Emperor. Before this the cardinals had been but an advisory body of prominent clergy of Rome; but now they were to have new power, though many years passed before the decree could be enforced.

Hildebrand.

The power behind Leo IX and the decree of Nicholas II was Hildebrand. Born in Italy and brought up in a monastery, he became archdeacon about 1039, and held the office till his election as Pope in 1073 as Gregory VII.

The Right of Investiture.

The investiture of an abbot or bishop was quite distinct from his election, and if the final act conferring authority in sacred office rested in a layman, the authority of the Pope could not be supreme. Accordingly Gregory VII warned Emperor

Henry IV that he must appoint no new bishops on pain of excommunication. Now when a king was expelled from the Church, his subjects were released from their oath of allegiance. Henry, however, resenting the papal claim, nominated a new archbishop for Milan, and in answer to a threat of excommunication he, with his German bishops, declared Gregory deposed. In reply the Pope excommunicated Henry, whose subjects fell away from him, more, however, from political than religious reasons, and his nobles refused to obey him till the ban of the Church was removed, and invited Gregory to preside at a council in Augsburg to settle the issue.

Henry at Canossa.

Finding papal forgiveness very necessary to his political strength, Henry hastened to meet the Pope already on his way to Augsburg. Gregory, uncertain of Henry's intentions, withdrew to Canossa; and there as a penitent, with bare feet, in the midst of the winter's cold, Henry waited three days before Gregory would receive him. Finally Gregory gave him the Communion, but refused to restore him to office. Henry, however, had got what he wanted, and returned. For many years the conflict lasted with varying issue, but at length Gregory was beaten and had to withdraw from Rome. He died in exile 1085.

Result of the Conflict.

The concordat at Worms in 1122 largely settled the question of investiture. Henry V gave up all spiritual functions, insisting only that the investiture should take place in his presence, or in that of his agent, and that he himself should confer imperial rights.

What was the papal theory of the Empire? What was the decree of 1059? What was the right of investiture? What happened at Canossa? When was the concordat at Worms? What important question did it settle? Do you think temporal power a help or hindrance to the Church? Is it well to have some authority beside the voice of conscience? Why? Is not the spiritual the highest source of real power for the Church? Why? Does real freedom mean freedom from all authority? What do we mean by liberty under law?

"He that ruleth his spirit is better than he that taketh a city."

XIX. THE CRUSADES (1100–1300).

GODFREY OF BOUILLON (1061–1100).

TEXT: *"For the sake of the name they went forth."* III John 7.

The Crusades.

During the entire period from 1100 to 1300 pilgrimages to the Holy Land were continually made. Six or more of these have been looked upon as the crusades. The first ended in the capture of Jerusalem and the establishment of a kingdom there. The second came when that kingdom was threatened. The third, involving Richard of England, Philip Augustus of France, and Frederick Barbarossa, was inspired by the news that Jerusalem had fallen into the hands of the Moslems. The fourth emanated from Venice. The fifth centered about Frederick II of Germany. The last was led by Louis IX of France. In addition there are stories of children's crusades with more or less basis in fact.

The Motives.

The motives of the crusaders were three, — religious veneration for the scenes of Christ's labors, obtaining forgiveness for their sins, and love of adventure. Sometimes one of these motives was emphasized, sometimes another, and all three were often mingled. The early impulse was religious. Pope Sylvester II, 999–1002, wrote the princes of Europe urging them to rescue these sacred places from the hands of the infidel, but without avail. When, however, the fierce Turk overran Palestine, and drove out or mastered the Arabs, and even threatened Constantinople, then the Eastern Emperor appealed to Gregory VII for help. Gregory would gladly have responded, because he saw the way open for the control of the Eastern Church, but his army was needed for his troubles with Germany.

The First Crusade.

Gregory's successor, Urban II, was more successful, but his aim was not to help the Emperor, but to recover Palestine. He was vigorously seconded by the fiery eloquence of the monk,

Peter of Amiens. At a great assembly at Clermont in France in 1095, when Urban had pictured the wretchedness of Palestine and the duty of Christians to recover it, the enthusiasm knew no bounds. "It is the will of God," the people shouted, and into that first crusade went the noblest blood of France and Norman Italy. There was no central leadership, but Godfrey of Bouillon was prominent. The crusaders got possession of Antioch in Syria in 1098, and Jerusalem in 1099, and the Mohammedans were slain without mercy.

The Military Orders.

During the interval between the first and second crusades arose three great military orders, — the Knights of St. John, or of the Hospital, founded to meet the need of hospital service for pilgrims; the Order of the Temple, so called from their quarters in the enclosure of the Temple at Jerusalem, their first abiding-place, founded to defend the pilgrims; and finally, the Teutonic Order, founded by a German merchant in Jerusalem for those of his countrymen who came to the East. All three grew wealthy and had much influence, and gradually declined in power.

The Effects.

The crusades failed wholly in their attempt to hold the Holy Land. They opened men's eyes, however, to the splendid cities and civilization of the East. They aroused Italian commerce. They led to financial enterprise. They gave men a larger outlook and were of marked influence on the literature, thought, and life of their day. They strengthened the power of the papacy and the princes of Europe.

How many crusades were there? What period did they cover? What were their motives? Tell what you know of the first crusade. Who was prominent among its leaders? What three military orders were instituted? Are there any traces of them now? What did the second and third crusades accomplish? What effects did the crusades have on the life of Europe? Does the Holy Land still remain in the hands of the Turks? Why are there no modern impulses to the crusades? Do we not always need to make crusades against evil? Does not your religion inspire you to make a strong fight against the evils of your day?

The thought of God should always inspire you to wield the sword of the Spirit.

XX. THE CATHEDRALS.

TEXT: *"The place whereon thou standest is holy ground."* Exodus iii. 5.

Definition.

A cathedral church is one which contains a bishop's seat.

The Cathedrals.

The development of cathedral building reached its climax during the period of the crusades. The Church was certainly very wealthy. Many who went to the crusades entrusted their money and land to the churches, and never came back to reclaim them, and gifts flowed in from many sources.

The Extent of their Territory.

Latin Christianity in twelve centuries had covered all Western Europe with churches and church buildings. From Sicily to the Hebrides and Scandinavia, from Spain to Hungary and Poland, not a city existed without its cathedral and its attendant churches, monasteries, convents, and chapels.

Beginnings.

In early days the places of meeting must have been very simple, but as the Church grew in power, its buildings became more magnificent and costly. In the West the church building took its form from the Basilica, — the Roman Hall of Imperial Justice.

Second Period.

But the Church soon developed a form of its own. The East adopted the form of the Greek cross with a cupola, and did not change it materially after it had reached its full development. In the West the form of the Latin cross was adopted. The entrance to the cathedral was always from the western end, and the worshiper passed up the auditorium or nave to the choir, which was elevated above the nave by a few steps. The chancel rail separated the clergy from the great mass of worshipers.

Third Period.

This was the Romanesque or Norman period, and lasted till the twelfth century. The architects of this period made much

use of the round arch, and the highest expression of their work in Italy is found in the cathedral at Pisa. The Normans gave the impulse to the building across the Alps. They built massive, dark, and gloomy churches, whose square central towers were often battlemented like a castle. Their churches gave the impression of vast power and stability.

Gothic Architecture.

In the twelfth century came the Gothic architecture, a term given in derision, yet one which characterizes the highest development of church building. The best examples are to be found, not in Italy, but in France. French cathedrals were built on the principle that each part must play a more necessary function in the development and support of the whole. This not only permitted great height, but more space for light, and many stained-glass windows brought their beautiful suggestions to worship. Nowhere, as in the French cathedrals, is the feeling of awe and worship so deeply stirred. The cathedral at Amiens and Notre Dame at Paris are the best examples.

The English Cathedrals.

The English cathedrals are noted for their length rather than their height. Their architects did not understand nor develop the principles of building so fully as the French, yet they often have as much individuality as the French cathedrals.

What is a cathedral? What great impulse to church building came from the crusades? What was the earliest form of church building? What is the difference between the Greek and Latin cross? Which did the Eastern Church adopt? What is the nave of a church? What kind of churches did the Normans build? Why were the Gothic churches lighter? How do the English cathedrals differ from the French? Why did our fathers revolt against architectural beauty? What in a church suggests worship? Is the worship always more genuine in a church rich in suggestions to worship? Why not? Which is more important — that the church should be beautiful or the worship sincere?

"Where two or three are gathered together in my name, there am I in the midst of them."

XXI. THE PAPACY AT ITS HEIGHT.

INNOCENT III (1161–1216).

TEXT: *"He shall build the temple of Jehovah . . . and he shall be a priest upon his throne."* Zechariah vi. 13.

The Influence of the Crusades.

The crusades had made the Pope not merely the spiritual, but in some respects the military, head of Europe. He could raise armies or demand money for the crusades, and the vast sums raised were at his disposal. But the real authority of the papacy still centered in its assertion of truth and right. However it might trample upon justice, still the Pope in the eyes of the people was the servant of God and the representative of Christ.

Innocent III (Pope, 1198–1216).

This idea of the papacy reached its highest development in Innocent III. Born in Italy, he studied at Rome, Paris, and Bologna, and acquired a high reputation for learning and developed a magnetic personality. At the age of thirty-seven, in 1198, he was elected to the papacy.

His Power.

It was a time when every realm seemed to invite the mediation of the Pope, and his power was felt from the Jordan to the Atlantic, and from the Mediterranean to beyond the Baltic. He became involved at one time or another with every kingdom of Western Europe.

In Italy he succeeded in throwing off a large part of the German control, became the founder of the Papal State, and the real head of the kingdom of Naples and Sicily.

Led by papal interests he supported Otto in his pretensions to the imperial throne against Philip, but he quarreled with Otto as soon as he became Emperor.

In France he refused to recognize the right of the king, Philip Augustus, to divorce his wife, Ingeborga, and when the king insisted, not merely excommunicated him, but by an interdict

forbade all religious exercises in the kingdom, — and this interdict was only recalled when the king made a show of outward compliance.

Following the spirit of Gregory VII, Innocent appointed Stephen Langton Archbishop of Canterbury. King John of England questioned his right of appointment, seized the papal revenues, and used them to raise armies against papal interests. Innocent again made use of the interdict, and John was finally humbled, and persuaded to become the vassal of the Pope, and for years England paid tribute to him.

The Fourth Crusade.

Innocent after some difficulties organized a crusade, but it became only a Venetian expedition. Venice controlled it, used it for her own interests, defied the Pope, and only after she had gained her ends did she submit to his authority.

The Ideal of Innocent III.

In all his intervention he had little other thought than the interest of the papacy, and the principle for which he stood was opposed to the development of national life. Higher than man's devotion to his country was loyalty to the Pope, the servant of God and the representative of Christ.

Death of Innocent III. 1216.

Innocent died in the fulness of his power. But the theory that spiritual authority implied temporal power was not deeply intrenched in the heart of Christendom. The papacy at its height could not hold its strength unless it made its spiritual force equally assertive. This it failed to do.

What influence did the crusades have on the power of the papacy? What was the source of its real power? Who was Innocent III? Tell of his relations with the various countries of Europe. What was the fourth crusade? How did it end? Is devotion to any external power, like that of the papacy, always opposed to the development of national life? Why? Can you think of any instances where duty to the Church or God might conflict with duty to State? Do you remember the story of Antigone? Did she do right in burying her brother? How did Jesus solve the question? (cf. The Tribute Money).

"We ought to obey God rather than men."

XXII. THE HERETICS.

PETER WALDO (last of 12th century).

TEXT: *"And if it seem evil unto you to serve Jehovah, choose ye this day whom ye will serve."* Joshua xxiv. 15.

Opposition to Rome Within the Church.

Though the papacy was at its height, it could not control disturbing elements within the Church. The growth of thought had aroused twofold opposition. It was against the immorality of the clergy and against the doctrine of the Church. The Waldenses, taking their name probably from Peter Waldo, represent the opposition against the life which the Church seemed to condone.

Peter Waldo.

Waldo appeared in the neighborhood of Lyons about 1170, preaching a simple apostolic faith founded on the Bible. He believed that the elaborate organization of the Church was unnecessary and productive of evil, and that the spiritual life of a man was more important than any performance of outward rites. He soon obtained a following. To familiarize men with the Bible, parts of it were translated into their own tongue. The Waldenses also attacked the wealth, luxury, and corruption of the clergy. For the most part they were hard-working peasants and artisans, and lived in the mountains of Piedmont. Though persecuted by the Church, they endured, and the sect exists to-day.

The Albigenses.

The opposition to Rome was against its thought also. Some from the early days of the Church felt there must be two powers in the world — a good and an evil — else why did evil exist? The Albigenses supported this belief. They thought the God of the Old Testament could not be a good power, and they rejected the Old Testament. Matter, too, was bad. The spirit only was good. So the body was in eternal conflict with the soul, and Jesus was not a man except in form. This heresy took hold of the Albigenses in Southern France, so called from Albi, a town of Languedoc.

Count Raymond of Toulouse, the chief prince of Southern France, finding that the heresy did not interfere with his sover-

eignty, allowed it full sway. Then the Church showed signs of disapproval, and Philip Augustus, King of Northern France, saw in the extirpation of it a chance to control the south.

The Persecution.

The Church at first tried peaceful means. It sent papal legates to preach and argue with the people, but still the heresy grew, and at last one of the legates was murdered. Then, in indignant wrath, Innocent III proclaimed a crusade against them. In 1208–9, under the leadership of Simon de Montfort, who was more than a match for the hesitating and wavering Raymond, the crusade was successful, and nearly all the lands subject to the Count of Toulouse passed into his hands. The sovereignty of de Montfort, however, was short lived, the control soon passing to the king of France.

The immediate result was the establishment of a special tribunal to ferret out and deal with heresy.

Council of Toulouse. 1229.

This council enacted statutes against heresy. In every parish the priest and three or four laymen were appointed to search houses in order to detect heretics. Any one convicted of harboring a heretic forfeited his land to his lord and became a slave. Every house in which a heretic was found was razed to the ground. No one was allowed to possess a translation of the Old or New Testament, except perhaps the Psalter. No heretic could practise as physician or be allowed access to the sick or the dying. All wills must be made in the presence of a priest, and all heretics were to be judged by a bishop or some church official.

Still heresy existed. It might slumber for a while, but it was never utterly crushed out.

What twofold opposition appeared within the Church? Who were the Waldenses? What did they oppose? What did the Albigenses believe? Give an account of the persecution. What statutes were enacted at the Council of Toulouse, 1229? Was heresy crushed? Does persecution ever succeed in rooting it out? Why is the Church more sensitive to its doctrine than to its spiritual life? Is the spirit of a church or the truth that it possesses more important? What church to-day most emphasizes truth? Which, life? Is Christianity something to be believed or something to live? How did the Albigenses explain the presence of evil? How do you explain it?

Truth must always inspire nobler life, and life must lead to the deeper truth.

XXIII. THE MENDICANT ORDERS.

St. Dominic (1170–1221). St. Francis (1182–1226).

Text: *"I have overcome the world."* John xvi. 33.

The New Impulse.

In the thirteenth century a new impulse fired the monastic spirit. Formerly it had withdrawn from the world in selfish contemplation of God. Now it sought to go into the world and reform it. In Italy and Spain appear the pioneers of this movement in the persons of St. Dominic and St. Francis. It was emphatically a missionary movement, and it gave new meaning to the vow of poverty. St. Dominic tried to combat the heresy of his day, while St. Francis appealed to the individual life. The Dominicans worked against Jews and Arabs, and were active in hunting out and punishing heresy among the Albigenses. The Franciscans tried to influence the mass of the people toward holier living. The Order of St. Clara, founded soon after that of St. Francis, opened the same opportunity for women.

Francis of Assisi.

Francis, or, as he was baptized, John Bernardone, was born in Assisi, near Rome, in 1182. His father was wealthy. The boy became a leader in the riotous amusements of the village. He had little learning, and decided to be a soldier, and for a year was prisoner of war in Perugia. After his return he suffered a severe illness, and gradually his mind turned toward deeper things. His sympathy went out to the poor, and he felt that God called him to restore his fallen church. Impatient with his lack of business ability, his father cast him off. Still he persisted in his work, and feeling that Christ's command to preach good tidings was a command to him, he put it into practice. Soon he gathered associates, and they ministered to the poor, the sick, and the hungry.

The Attitude of the Papacy.

The first application to the papacy for support met with little favor. It seemed at first as if the movement was but a rebuke to the Church for not doing its own work. Innocent III, how-

ever, was wise enough to see the opportunity of such an order and approved it, though indeed their self-denial was a continual reproach to priest and cloistered monk, for the barefooted, roughly dressed pilgrims were noble examples of enduring hardships.

Spread of the Order.

The followers of Francis multiplied, and soon spread over Italy, and were active in Spain, Hungary, France, and Germany. Francis himself went to Egypt to convert the Mohammedans, but met little success.

Later Life of Francis.

Francis was a preacher more than an organizer, and as the Order grew the power fell into other hands, and the ideals changed somewhat. Francis feared continually lest a growing worldliness might weaken the Order, or its new devotion to learning might lessen men's sympathy for the poor. Broken in health, he withdrew gradually from active life, and died at Assisi in 1226.

The Influence of the Order.

It was a great power for good. It did much for the unchurched and neglected. It won men, because its members endured hardship as good soldiers of Christ, and its work for others strengthened its religious hold upon the people. It appealed to the best spirit of its day. Unfortunately its high purpose did not long control it. Lower motives crept in, and robbed it of its nobler influence.

What was the nature of the new impulse in monastic life? Who were its foremost representatives? What was the difference in the work of the two Orders? Which do you think you would have belonged to had you lived then? Does the Salvation Army in any way suggest the Order of St. Francis? What can you say of the life of St. Francis? Did the papacy approve the Order? What did Francis fear, as the Order grew? Were his fears justified? Why should learning lessen sympathy for the poor? Does it lessen it now? Is not religion close to life? Ought they ever to be separated? Do men separate them now?

Make your life express your faith.

XXIV. THE SACRAMENTS.

THOMAS AQUINAS (1225?–1274).

TEXT: *"This do in remembrance of me."* Luke xxii. 19.

The Intellectual Movement.

The intellectual impulse which found expression in Anselm and Abélard did not stop with them. Their spirit from the first seems to have pervaded the mendicant orders. The greatest names of scholasticism belong to these orders, and in them we see the union of devotion and learning. The Franciscans furnished Alexander of Hales, an Englishman, and the first Franciscan to teach theology at Paris. In Paris also we find a German Dominican of high learning and scholarship, whose chief claim to fame rests upon the fact that he taught his more famous pupil, Thomas Aquinas.

Thomas Aquinas.

His work, the Summa Theologiæ, takes up all the doctrines of the Roman Church and develops them on what seemed then scientific lines. And when in modern days Pope Leo XIII wished to find a defence against the assaults of modern learning, he could find it nowhere better than in the works of Aquinas.

The Sacraments.

As the Church grew, more and more emphasis was laid upon the careful performance of definite acts which are known as sacraments. If the priest imparted the power of God, it was necessary to do it in a regular and effective way, and according to Thomas Aquinas there were but seven sacraments. These, however, served to change the natures of men without their will. For the sacrament was an outpouring of God on the part of the priest, an inpouring of God into the life of the worshiper, and the character of the priest had nothing to do with its efficacy.

Baptism.

The first sacrament was Baptism. By it original sin, which every man brought with him into the world. was removed.

Confirmation.

By this the youth confirms the vows made on his behalf at baptism, and receives new spiritual power.

The Eucharist.

Eucharist, Mass, Communion, are all different names for the observance of The Lord's Supper. We saw (Lesson VII) the changes creeping into it during the fourth and fifth centuries. But now in celebrating it the priest performs a miracle. The bread and wine are actually transformed into the body and blood of Jesus. It was this sacrament that brought the worshiper in closest relation with Christ, and this, and not the sermon, became the prominent feature of public worship.

Penance.

This removed the guilt of any sin committed. It included sincere repentance, and confession to a priest as a spiritual physician, and the performance of some duty suggested by him by which the evil effects of sin might be wiped out. Indulgence for future sins was defended on the ground that Christ and the saints have a treasury of merit in heaven which could be drawn upon for the guilt of the future.

Extreme Unction.

This was the anointing by the priest, which strengthened a man to meet death.

Marriage.

Marriage gave a sacred character to the family tie.

Ordination. The Consecration of the Priest.

This imparts spiritual power to the priests, to enable them to administer the sacraments. The Roman Church maintains that its priests have been ordained by those similarly consecrated from the time of Jesus. See Lesson V.

What was the relation between the intellectual life and the mendicant orders? What did Aquinas do? What were the seven sacraments? What was the meaning of each? Does baptism have any meaning for us now? Has confirmation? Does the communion service mean much to our church? Do all Unitarian churches observe it? Why not? Has it any meaning? What is the difference between penance and repentance? Why is every minister ordained to-day? What is the danger from outward forms?

Let your worship be sincere.

XXV. SCULPTURE AND PAINTING.

NICOLO PISANO (1205?–1278). FRA ANGELICO (1387–1455).

TEXT: *"And he carved all the walls of the house round about with carved figures of cherubim and palm trees and open flowers, within and without."* I Kings vi. 29.

Sculpture.

The Christian religion reached high expression not only in architecture, but later in sculpture and in painting. In the Eastern Church the image, however, seemed too much like the idol, and there was a revolt from the custom of having images in the churches. In the West sculpture is mostly decoration, or subject to architectural design. The Christians, disdaining the body, produce for the most part statues of emaciated souls. In the figures upon the tombs there is some originality, and Nicolo or Niccola Pisano in the thirteenth century worked not only upon tombs, but on the spacious panels of pulpits. Later, under the influence of Donatello and Ghiberti, sculpture freed itself from the subserviency to architecture and prepared the way for the great work of Michael Angelo.

Painting.

Painting, like sculpture, as an expression of religious thought and feeling, had its home in Italy, where nature, race, and Church helped its development. In its progress it reflects the varying thoughts of men. At first in the East Jesus is represented as a beautiful youth. But as the monastic idea develops, he is pictured as a dismal and self-tortured monk, and in the tenth century he becomes the terrible Judge and King. We find him also represented as glorifying the flesh he wears. This was the age of mosaic, and mosaic tended to stiffness, and art became mechanical.

Later Development.

Cimabue and Giotto rescued painting from the evils of this tradition and put life into the human form and love into the human heart. And he who perhaps best illustrates the temper

of the religious spirit in the Church is Fra Angelico. There were greater painters than he. In power of technique Raphael and Veronese stand far above him. But both these men caught their inspiration from forces outside the religious influences of their time. Fra Angelico serves us best, because he was an artist whose life was the best expression of the religious spirit of his day.

Fra Angelico.

He was born in Tuscany in 1387. We know little of his early life, but he seems to have been eager for knowledge, and made it thoroughly his own. He was no mere imitator. He entered the Dominican Convent of San Marco in Florence and spent practically his life there. He became the monk that he might become the painter, and Vasari tells us that he never cared to paint any but sacred subjects. He was unworldly, unselfish, and devoted to his work. It is said that he never took a brush in hand without a prayer, and that he could not paint a crucifix without tears streaming down his cheeks.

His Work.

Unfortunately the world has been taught to admire that which is not his best work. The angels playing on musical instruments are far from being artistic, and cruelly misrepresent his highest achievement. His finest productions are the Adoration of the Magi in San Marco, and Saint Lorenzo Giving Alms in the studio of Pope Nicholas V. He painted what he loved to paint, not merely what he was hired to, and that spirit of sincerity shines in his pictures and reveals the man.

How did the history of sculpture differ in the Eastern and Western churches? What men of note do we connect with the rise and progress of sculpture in the West? How many sculptors of Christian subjects do you know? What are their works? What changes came in the representations of Jesus in painting? How do you account for them? What do we owe to Cimabue and Giotto? Why does Fra Angelico best serve our purpose? What can you tell of him and his work? Can any man do his best work who is not sincere? Do not those who give most to their work really get most from it?

"Freely ye have received, freely give."

XXVI. THE BEGINNINGS OF REFORM.

WICLIF (1324?–1384).

TEXT: "*For the mind of the flesh is death; but the mind of the Spirit is life and peace.*" Romans viii. 6.

The Papacy.

The papacy had not kept the height reached under Innocent III. Boniface VIII, pope from 1294 to 1303, had made high claims, asserting that the Pope not only ruled secular princes, but that obedience to the Pope was necessary to salvation. He had, however, to meet the powerful opposition of the French king, Philip IV, so powerful that from 1305 to 1377 the papacy was forced to leave Rome and make its home at Avignon. Here it became the tool of the French monarchs; and from 1378 to 1409 there were two rival popes, one ruling from Avignon, the other from Rome. All this weakened the power of the papacy.

The First Revolt.

The first effective revolt from that power came from England. The yearly tribute forced from King John was still exacted, and all the important offices of the Church were filled by the Pope and were often bought. But under Edward III in 1339 England began its long war with France, in which she won the famous victories of Crécy and Poitiers. The papacy then had its seat at Avignon and was largely under French influence. The payment of taxes to the Pope and the appointment of French protégés to high offices in the English Church were looked upon as aids to England's enemies, and Wiclif with all his influence backed up Parliament in its refusal to pay any more taxes to the Pope.

The Mendicant Friars.

The Dominican and Franciscan friars soon lost their early zeal and became a burden to the community. They sold indulgences, were loose in their morals, interfered with the parish priests, and became ridiculed, despised, and hated. The monks were no better, and the life of the clergy was low. Wiclif at-

tacked the friars, declaring that such able-bodied men should not beg, but earn their living.

Wiclif.

Wiclif was born about 1324. He graduated from Oxford with great distinction. He opposed papal exactions, attacked the wealth and corruption of the clergy, and strengthened the national spirit among his countrymen. The teaching of Christ as found in the New Testament was his final authority for action. He found such support for his work and teaching in the powerful John of Gaunt that papal bulls had no terrors for him.

His Great Services.

He sent men into the fields and market-places to preach the Gospel, and he translated the Bible into English. This translation was not indeed from the Hebrew or the Greek, but from the Latin version, called the Vulgate, translated by Jerome in the fourth century. Wiclif's translation marks the beginning of English prose. Sermons began to be preached in English, and the law courts made use of it. The Gospels and Psalms had repeatedly been translated into Anglo-Saxon, but Wiclif translated the entire Bible. These were not the days of printing, yet the manuscripts multiplied, and many are still preserved.

His Character.

Wiclif's chief characteristic was moral conviction. He opposed the papacy, rebuked the clergy, urged the importance of preaching as against the employment of mere sacraments, proclaimed the authority of Scripture, and gave England the Bible in the English tongue. His movement had a large following in England for some years after his death, but gradually died away.

What influences were undermining the papacy in the fourteenth century? Whence came the first revolt? What were the reasons for it? What change had come over the mendicant friars? Who was Wiclif? What were his services and character? Why did the Roman Church dislike these translations of the Scriptures? Who else has translated the Bible into English? What version is most in use now? Who translated it?

Be true to your highest purpose.

XXVII. THE REVIVAL OF LEARNING.

ERASMUS (1466?–1536).

TEXT: *"And Moses was instructed in all the wisdom of the Egyptians."* Acts vii. 22.

Influences Against the Church.

During the period from Wiclif to Luther four influences contributed largely to undermine the power of the Church.

I. The Progress of Thought.

The primary evidence of this progress was a growing impatience with the oppressions of the papacy. The people could not endure that the Pope should assert his authority over their rulers, or that the clergy should be exempt from burdens of State. They could not endure the exorbitant taxation the Church levied upon them, the greed of money the Church displayed, and above all the sale of indulgences — sweeping pardons for all sins committed or to be committed. Further, the clergy did not set the example in character, and all these things made the people ponder.

Another evidence of this progress of thought was the antagonism to the doctrine of the Church. This antagonism was more slow and more timid than that against the rule and immorality of the clergy, but just as sure. Men began to think for themselves, and would not be bound by the authority of the Church.

II. The Revival of Learning.

Long since learning had ceased to confine itself to the Church. On every side men thought and investigated, and the students of Cæsar and Cicero, Plato and Aristotle, caught somewhat of their spirit. The Latin of the Church was barbarous beside that of classic writers, and the study of Greek hurt the Church still more. For the Greek Church Fathers knew nothing of the rigid doctrines of the Western Church, and the Greek of the New Testament led to Biblical criticism. For years the Church had rested, as the Roman Church rests now, on the translation of Jerome known as "The Vulgate," but the new translations dethroned it, and when they became popular,

Latin Christianity ceased to be the sole religion of Western Christendom.

III. **The Growth of Modern Languages.**

The modern languages everywhere grew at the expense of the Latin, because men wrote in the language in which they thought. The modern languages came into common use in letters, poetry, oratory, history, preaching, national documents, and later in law and science. The translation of the Bible into those tongues was partly the cause and partly the result of the perfection of those tongues. All this growth made the Church seem farther away from the life and thought of the people.

IV. **New Inventions.**

The invention of printing and the manufacture of paper still further spread the new learning. Books became cheap. The thought of scholars spread. Heresy spread in spite of the Church. The discovery of America helped to broaden the horizon of men's minds and the invention of gunpowder revolutionized the art of war.

Erasmus. 1466?–1536.

Erasmus represents the highest intellectual expression of the Church of his day. He was indeed the intellect, not the conscience, of the Reformation. He saw the way, but had not the power to take it. He was familiar with the classics, a student of the Bible, and a defender of private judgment. He satirized the follies of the Church, and his influence was great in appealing to the minds of men and stimulating their thought. He stopped short of the highest genius, but did a great work in his day.

What four things were undermining the influence of the Church? Why did the progress of thought affect it? Why the Revival of Learning? What effect did the growth of modern languages have? What invention helped to spread heresy and all the ideas of men? What was the power of Erasmus? Does knowledge of the way always enable men to take it? What is even greater than wisdom? Is the tendency of education to make men shrink from the world or become more active in reforming it? Is there not a reason why the great spiritual teachers sway men more than the great philosophers?

Develop the power to take the way you see to be right.

XXVIII. THE REFORMATION.

LUTHER (1483–1546).

TEXT: *"If Christ is in you, . . . the spirit is life because of righteousness."* Romans viii. 10.

The Spirit of Luther.

Martin Luther was born at Eisleben in Germany in 1483. His father destined him for the law, but he chose to become a monk, and his deep religious nature soon led him to see and feel that not in obedience to the Church nor in performance of its rites, but by his own faith in God, was man's life ennobled and made strong. As Paul said, man was justified by faith.

Tetzel.

Pope Leo X needed money to complete St. Peters, and sent forth agents to sell indulgences, pardons for sins past and future. But Luther felt that forgiveness could not thus be bought and sold. It could only come through the personal relation between man and God. This thought was not new, but it was the mainspring of Luther's life. He saw its truth long before he realized its consequences. When Tetzel in 1517 came to sell indulgences, Luther, following an academic custom, posted on the door of the castle church at Wittenberg, where he lived, ninety-five propositions against the gross practice. He was answered by Tetzel, and by a more brilliant defender of the Church, Eck, on the ground that whatever the Church does is right. Then Luther realized the need of other foundation for his faith than the Church, and found it in the Scriptures. In his great debate with Eck he boldly appealed to the Scriptures.

Burning of the Papal Bull.

Eck hastened to procure Luther's condemnation as a heretic, and a papal bull or decree was issued ordering Luther to make peace within sixty days or suffer the penalty of heresy. Instead of obeying, Luther burned the papal document in the presence of his fellow townsmen and students, and in consequence was summoned by the Emperor, Charles V, to appear before him

at the Diet of Worms. Again he rested his appeal upon the Scriptures, and he was declared an outlaw.

Translation of the Bible.

Fortunately Luther had a powerful friend in Friedrich of Saxony, who protected him and concealed him in a castle, the Wartburg, near Eisenach. Here Luther lived nearly a year, and translated the Bible into German. This had been done before, but not so well; and Luther's translation had a wide influence on the popular religious life.

The Name "Protestant."

On his return to Wittenberg in 1522 Luther had to meet division among his followers, and in the Peasant War took the side of the nobles, and many came to distrust his movement and went back to the Church of Rome. He also had a dispute with Erasmus, and alienated many scholars. Still the Lutheran Church began soon to grow, and in 1529, at the Diet of Spires nineteen states of the empire protested against the resolve to crush the new doctrines, and their protest gave the name "Protestant" to the reformers.

Later Fortunes.

Then followed a period of contest and controversy, and the wide territorial expansion of Protestantism, and in the Peace of Augsburg, 1555, the Lutheran churches were given equal rights with the Roman Catholic in the Empire.

Work of Luther.

The value of his work was the emphasis on religion as a personal relation between God and man, the denial of the supreme authority of the Pope and Church, and the assertion that the family life and not the ascetic life of the monk was the true ideal of Christianity. Protestantism owed to him its greatest debt.

Wherein lay Luther's strength? How did he meet the sale of indulgences? What was the effect of the papal bull? How did he spend the year at Wartburg? How did the reformers get the name "Protestants"? What was the value of Luther's work? What is the value of authority in religion? Do we need any authority outside ourselves? Why? Do you consider the Scriptures better than a church as a basis of authority? Why? If we trust expert opinion in secular things, why not in religion?

Have the courage of your convictions.

XXIX. ORGANIZATION OF THE PROTESTANT CHURCH.

CALVIN (1509–1564).

TEXT: "*Let all things be done decently and in order.*" I Corinthians xiv. 40.

Calvin.

Calvin was born in Noyon, Picardy, in 1509, twenty-six years after Luther. He studied at the University of Paris, and later, at his father's request, studied law at Orleans and Bourges. After his father's death in 1531, he went again to Paris. His earnest religious and Protestant interests did not make themselves strongly evident till 1533, when he was forced to leave Paris because of his religious opinions. He soon settled in Basle, where he published his first edition of "The Institutes."

"The Institutes."

"The Institutes" contained a systematization of the religious thought of his day, and was very necessary in developing order out of the existing chaos of belief. It was an attempt to interpret the Word of God, and passed through many editions. It asserted the sovereignty of God, the total depravity of man, the efficacy of prayer, and declared God elected some to be saved. It limited the number of sacraments to two, — Baptism and the Lord's Supper, — asserting that the other five had no warrant in the Scriptures. Calvin did not believe that the bread and wine at communion are actually turned into the body and blood of Christ, but that Christ was present spiritually in the bread and wine. He further believed that the government should protect the Church.

In all this his thought drew much power from Augustine and Paul. It was an attempt to build up a church founded on the Bible.

At Geneva.

In 1536 Calvin came to Geneva and tried to reform it morally and doctrinally. But many interested in his doctrine strongly opposed his rigid supervision of their morals, and some of high

morals were not interested in his doctrines. He became unpopular, and was forced to leave the city. In 1541 his friends, again in control, recalled him, and he worked in Geneva till his death. At first it was a continual struggle for victory.

Servetus.

This struggle culminated when Servetus came to Geneva in 1553. Servetus, a brilliant scholar and a thinker of very advanced ideas, held doctrines long since current, but then considered dangerous and heretical. He not only denied the Trinity, and other doctrines dear to Calvin, but was an arrogant and irritating antagonist. Calvin, finding him in Geneva, had him arrested as a heretic, and he was convicted, and, in spite of Calvin's plea for a milder form of punishment, burned at the stake. All of Calvin's foes had sided with Servetus, and his victory left him without serious opposition.

Calvin's Services.

Calvin firmly believed in an educated ministry, and founded a school in Geneva which rivalled "The Institutes" in spreading his doctrines. He also recognized the right of the congregation to choose its own officers. The educated ministry and congregationalism were important factors in the power of Calvinism and the ultimate cause of its dethronement.

His Influence.

His influence was felt in Switzerland, France, the Netherlands, Scotland, England, and in some degree in Poland and Hungary; and his death but deepened his power. The Pilgrim Fathers brought it across the sea, and its influence is still felt. The evil of Calvinism was that its iron rule and narrowness pushed back the freedom of thought for centuries. But some system was needed in his day, and his ability supplied it.

When and where was Calvin born? What drove him from Paris? What was "The Institutes"? What were some of its doctrines? Were they original with Calvin? Where did Calvin spend most of his life? What can you tell about his relations with Servetus? What real service did Calvin render? How long did his influence last? Can any church or thought prosper without organization? How does it help?

Keep the spirit alive, whether you have little or much organization.

XXX. THE ROMAN CATHOLIC REACTION.

LOYOLA (1491–1556).

TEXT: *"And I will beat down his adversaries before him."* Psalm lxxxix. 23.

Spiritual Revival.

The period of the Reformation saw not only the dawn of Protestantism, but a spiritual revival in the Church itself. This revival was inspired by the Protestant revolt, by the temper of the Revival of Learning, and by a desire for reform within the Church, and found its highest expression in Spain.

Power of Spain.

The marriage of Ferdinand of Aragon and Isabella of Castile, the conquest of Granada, and the discovery of America, with its influx of wealth, combined to make Spain at the beginning of the sixteenth century one of the most powerful countries of Europe. And with the growth of political power came a quickening of the spiritual life. It clung to mediæval doctrines, but was eager for reforms; the man who most embodied it was Loyola.

Loyola.

Loyola was born in 1491 in Spain, passed his boyhood at the court of Ferdinand and Isabella, developed great ability as a soldier, was wounded in a siege, and when he found his military career ended, placed his martial powers at the service of Christ. He entered a Dominican monastery, and there thought out those "Spiritual Exercises" which became the basis of discipline in the new Order he was to establish. Later he studied at the University of Paris, and in 1537, in Venice, formed, with his companions, the Society of Jesus — an order based on military principles for the service of Christ. The approval of the Pope was won with difficulty, but in 1540 Paul III sanctioned the new Order and Loyola became its first General.

The Work of the Society.

Under Loyola it developed great missionary enterprise. Xavier conducted a great campaign in India, the precursor of

missionary movements in Japan, China, and North and South America. The Jesuits who came to this country to bring Christianity to the Indians were bold, hardy, and heroic, and served well their cause.

Its Opposition to Protestantism.

Our chief interest in the Jesuits centers in their opposition to Protestantism. The Order insisted on absolute obedience to the Pope, and military discipline prevailed throughout. It established but controlled schools for higher education. It developed great political power. Its membership was international, and as its members were bound by strict obedience to their generals, the Society came into possession of every court secret. So the Jesuits became a great power throughout Europe.

Decline.

With power came also corruption. The Jesuits became more anxious to extend their strength than serve their Christ. Expediency took the place of right, and "Jesuitical" came to imply that the end justified any means to accomplish it. Their principles were subversive of all government, because duty to the Order came before allegiance to the king. The society was suppressed by papal decree in 1773, but it was reëstablished, still flourishes, and has many seminaries in this country.

Character.

The Jesuits had their base intriguers and their saints and martyrs, and did more than any other power not only to hinder Protestantism, but to develop in the Roman Church all that Protestantism antagonized.

What was one of the results of the Protestant revolt? What was the condition of Spain at the beginning of the sixteenth century? Tell what you can of Loyola and the Jesuits. What missionary work did they undertake? How did the power of the Jesuits grow and decline? Is it not well for great movements to encounter opposition? Why? Why does struggle develop character? Do not parties usually furnish better men when their strength is nearly equal? Why? If Protestantism had won its way quickly, would it have developed such noble heroism? Were not many of the Jesuits sincere? Is it easy to recognize sincerity by your adversary?

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

XXXI. THE HUGUENOTS.

ADMIRAL COLIGNY (1517–1572).

TEXT: *"Make thy battle more strong."* II Samuel xi. 25.

The Huguenots.

The origin of the name is uncertain, but it was applied to the Calvinists of France. The Reformed doctrines had taken deep hold of the French people. More than one-third of the population were Calvinists. But they were hated by the king, opposed by the Pope and the king of Spain, because of their hostility to the Catholic faith.

The Great Struggle.

The enemies of Calvinism resorted to intrigue, treachery, and assassination. Royal edicts forbade even the assemblies of the Huguenots on pain of death. Every crime was imputed to them, and every sort of persecution visited on them, so that they were forced at length to choose between martyrdom and resistance. They resolved to resist. They succeeded better than was anticipated, and obtained control of fortresses and cities.

The Massacre.

At length the leaders of the Huguenots were enticed to Paris to witness the marriage of Henry of Navarre and Margaret of Valois. There at the instigation of Catherine de' Medici, mother of King Charles IX, these Huguenot leaders were ruthlessly slaughtered on St. Bartholomew's Day, August 24, 1572. When the Pope heard of it he ordered a *Te Deum* sung, because his enemies were overthrown.

Further Cruelties.

Similar cruelities were practised by the Inquisition in Spain, which sought out and punished heretics, and by Alva, agent of the Spanish king, in the Netherlands. Nor were these cruelties all on one side. The feeling was very bitter.

Henry of Navarre.

The massacre of St. Bartholomew's Day was a great blow to French Protestants, but they rallied and retired to their

strong refuge, La Rochelle, which they defended bravely and successfully. Henry of Navarre, who was spared in the massacre, became leader of the Huguenots. They supported him in his attempt to win the throne of France. After a long struggle he ascended the throne; but as king he found it better policy to turn Catholic, as only one-third of his subjects were Huguenots. Because, therefore, he was not a man of deep convictions, he abjured his faith and became a Catholic. He was good to the Huguenots, however, and in 1598 signed the memorable Edict of Nantes, giving the Huguenots equal political rights with the Catholics, though it did not give them equal rights of worship.

Future History.

Louis XIV reversed this edict in 1685, and again the Huguenots were persecuted. Some fled to England, Holland, and America, and those who remained lost their spirit, and France soon lost her civil and religious liberty, which was only to be won again in terrible fashion in the French Revolution.

Coligny.

Coligny was one of the finest of the Huguenot types. Born in 1517, he followed the career of a soldier, and became Admiral of France in 1552. He was an ardent Calvinist, and made several attempts to establish colonies in America for Huguenot refugees. He was killed in the massacre of St. Bartholomew's Day.

His Character.

More than his ability as a soldier was his character as a man. He was loyal to his deep convictions, of sturdy integrity and deep religious spirit. He was the highest type of Christian that these times produced.

Who were the Huguenots? How did the struggle between the Huguenots and Catholics arise? Was it partly political, or wholly religious? The massacre of St. Bartholomew's Day. Who was Henry of Navarre? Why did he turn Catholic? What was the Edict of Nantes? Who reversed it? What can you tell of Coligny? Do you think Coligny more or less of a man than Henry of Navarre? Why? Why are religious wars always apt to be cruel? Can you mention any other religious wars?

Character is the finest thing to win, and the loss of it the keenest loss a man may suffer.

XXXII. PURITAN AND PILGRIM.

TEXT: *"For he looked for the city which hath the foundations, whose builder and maker is God."* Hebrews xi. 10.

The Reformation in England.

The seed sown by Wiclif was slowly bearing fruit, and yet at first the Reformation in England was political rather than religious. Henry VIII chafed under the authority of the Pope, broke with him, and by the Act of Supremacy was himself appointed head of the Church and clergy of England. Soon afterwards the monasteries were suppressed because of the immorality they fostered but still the movement did not take on a religious character. English Protestants had yet to learn to suffer and be strong. They learned well, however, in the bloody reign of the Catholic Mary, 1553–1558. Elizabeth, 1558–1603, had little difficulty in restoring Protestantism, and the year 1563 witnessed the complete establishment of the Anglican (Episcopal) Church.

The Puritans.

The Anglican Church, however, soon had to meet the opposition of Puritans, who based their religion on the Bible rather than on the Church and cared little for its rites. Cromwell and Milton were famous Puritans. Some of the Puritans had no patience with the Church at all, felt that its rites were mockery, wished to separate from it altogether and found a church after their own hearts. Such an earnest and sturdy band of men and women were the Pilgrims who came to Plymouth in the "Mayflower."

The Pilgrims.

Persecuted in England by the Anglican Church, and compelled to leave their church at Scrooby, the Pilgrims fled to Holland, where they could worship in peace. But even there they were among strangers, so they resolved to found a colony of their own in America, and they came and settled what is now Plymouth. They believed in the right of the congregation to manage its own affairs, and hence were known as Congregationalists.

Their Religion.

They brought Calvinism with them, and were devoted to the Bible — in their eyes the infallible word of God. They kept the Sabbath very strictly, as the Ten Commandments seemed to order them to do. The *evening* and the morning were the first day, according to Genesis, so they kept Saturday evening and Sunday till sunset as their Sabbath, when they were to do no work. Sunday was given up to worship. Every one was expected to attend church. Men who did not, without sufficient excuse, were fined. There was little that was attractive in their worship. They cared not for beauty in religion, they only cared for God; and wherever two or three were gathered together in His name, they felt His presence. They came here for freedom to worship God in their own way, but did not extend this freedom to others, and banished Roger Williams, who believed in the complete separation of Church and State.

Harvard College.

One of the finer influences of Calvinism is shown in the desire for an educated ministry, and in 1636 Harvard College was founded as a training place for ministers.

Character of the Massachusetts Settlers.

The Puritans who settled in Salem and Boston and Charlestown did not intend to separate from the Church of England, but they also became Congregationalists, and the early settlers of Massachusetts, though they were by nature stern and their religion gloomy, were simple, sturdy men, fearless, and devoted to their duty and their God.

What was the nature of the Reformation in England? Who were the Puritans? The Pilgrims? What was the character of their religion? What was their form of church government? Why did they come here? Why did they banish Roger Williams? What was their strength and weakness? Do we not need some of their qualities now? What are they? What is the difference between Pilgrim and Puritan? Name some famous Puritans and Pilgrims. What is the place of beauty in religion? Were the Puritans right in saying they could worship anywhere? Is a cathedral a better place to worship in than a meeting-house? Why?

Let your lives be simple and your devotion to duty and God sincere and hearty.

XXXIII. THE GREAT AWAKENING.

JONATHAN EDWARDS (1703–1758).

TEXT: *"Being zealous for God."* Acts xxii. 3.

The Decline of Religious Interest.

The intense religious fervor of the first settlers was not fully shared by their children. Religious enthusiasm has always had its ebb and flow. It may be that the new comers had less, and the continual hardships of the wilderness and the fear of savage foes diverted their attention from religious matters. Their own ardor may have cooled somewhat, but in any event the religious interest declined. And the people were only aroused from their apathy by a series of revivals, culminating in "The Great Awakening" of 1740–1742, of which the leading impulse and influence was Jonathan Edwards.

Jonathan Edwards.

His father was a minister, his mother the daughter of a minister, and he was an only son among eleven children. At the age of thirteen he entered Yale College, from which he was graduated in 1720.

His Early Work.

Not long after his graduation he had a deep religious experience which made God seem very real to him, and henceforth he became the champion of the Calvinistic system. In many ways his thought departed from that system, yet he accepted it as a whole. He soon settled in Northampton. His keen logical and emotional preaching had great influence, especially when with lurid power he depicted the horrors awaiting all sinners in the future at the hands of an angry God; and a revival begun in Northampton in 1734 attracted public attention both in America and in Great Britain.

His Dismissal.

In Northampton it was the custom to allow serious-minded men and women, whether they had been confirmed as church members or not, to come to the Lord's Supper. This seemed

wrong to Edwards, who thought none but church members should come, and he denounced the custom, and this and other things alienated his congregation, and he was dismissed from his church at Northampton in 1750.

Life at Stockbridge.

He spent several quiet years at Stockbridge, Massachusetts, where he devoted much of his effort to writing articles and books in defence of Calvinism. These secured him a reputation as an author and won him many disciples. In 1757 he was elected President of Princeton College, but died as he was about to enter upon his duties there.

His Character.

Edwards is a marked example of the best life in New England of the eighteenth century. High-minded and upright, he was not an original thinker so much as a great defender of Calvinism, a stern logician, and a lover of learning. He was a conscientious and devoted Christian according to his lights. His gloomy theology has passed away, but his spiritual power may inspire us still.

The Passing of the Revival.

Again the religious ardor of men cooled, and again religious revivals were tried, but they were mere echoes of the "Great Awakening." And there came a new awakening of thought, and men began to apply their well developed reasoning to the deep religious problems. Then came a time of division in the Church, a time of the forming of sects, for the new thought was to lead to a new conception of religion.

Why is it difficult to keep any enthusiasm at a high level? Who was Jonathan Edwards? Was the Calvinism he defended based more on the teachings of Jesus or of Paul? Are defenders of a faith ever apt to be as impartial as the seekers of the light? Why? Why was Edwards dismissed from his church at Northampton? Do you think the Lord's Supper should be thrown open to all or confined to the few? Why? To what motive did Edwards appeal in his famous sermon on "Sinners in the Hands of an Angry God"? Is fear the highest motive in religion? What is? Does the Church now emphasize more the present life or the life to come? Which should have greater emphasis? What best promotes a steady interest in religion?

Be loyal to thy God.

XXXIV. UNITARIANISM.

CHANNING (1780–1842).

TEXT: *"Jehovah our God is one Jehovah."* Deuteronomy vi. 4.

Origin.

The name "Unitarian" seems to have come to us from Hungary, and was used to designate those who believed in the Unity of God and not in the Trinity. The Jews believed in the Unity of God, and Jesus nowhere teaches the Trinity. And though the Trinity was adopted as part of the Christian faith, yet it was not without opposition. Arius opposed Athanasius, and Pelagius opposed Augustine. The Reformation developed further opposition, and Servetus, who denied the Trinity, was burned at the stake. Faustus Socinus planted Unitarianism in Poland, and it was soon carried over into Transylvania. The Roman Catholic reaction did much to extirpate it in Poland, and weakened it in many Protestant countries where it had taken root by driving its adherents out of the country. It flourished best in England and in the United States.

Unitarianism in the United States.

In the United States it had its beginnings in New England. The revival of Calvinism under Jonathan Edwards paved the way for it. Men began to see that God was not a God of wrath, but a God of love, and that man was not totally depraved, but capable of things divine — not ruined, but incomplete. The leader in this new thought, and one who gave it adequate expression, was William Ellery Channing. There had been Unitarians before his day. Ebenezer Gay of Hingham, 1695–1787, was known as a Unitarian minister, and the first church to become openly Unitarian was King's Chapel in Boston in 1787. But in 1819 in a sermon at Baltimore Channing proclaimed the doctrines of the new faith.

Channing.

Channing was born in Newport, Rhode Island, in 1780. At the age of twenty-three he was called to be minister of the

Federal Street Church in Boston, now the Arlington Street Church. He did not wish to be called a Unitarian, as he did not wish to divide the Congregationalists, but the attitude of the more conservative churches left him no choice.

The Baltimore Sermon.

This famous sermon asserts the right to use reason in interpreting the Scriptures; proclaims the unity of God; declares that Jesus is distinct from and inferior to God; that God is not merely King of kings, but the Father of all; that Christ did not die to appease God's wrath, but came that men might have life; and insists on the dignity of human nature.

Further Development.

The Baltimore sermon was followed by declarations of belief all over New England. Soon one hundred and twenty-five churches were found to be Unitarian, and in 1825 the American Unitarian Association was organized. At first the Unitarian Church rested its belief on Biblical texts, but it soon became the champion of human reason and conscience. To-day it stands for freedom of thought and puts character above creed. To many minds the following creed, written by James Freeman Clarke, well represents its thought:

"We believe in the Fatherhood of God,
The Brotherhood of Man,
The Leadership of Jesus,
Salvation by Character,
The Progress of Mankind onward and upward forever."

What can you tell of the origin of Unitarianism? Why did the "Great Awakening" pave the way for the new thought? What is the history of Unitarianism in New England? Why did not Channing wish to be called Unitarian? What were the points emphasized in the Baltimore sermon? Do they seem to you any nearer the teachings of Jesus than Calvinism? What great Unitarian preachers and laymen can you name? Is it true that Unitarianism has had its day? Why? How may it be made even stronger now? Wherein lies its strength? How do you account for the collapse of Calvinism? Does the clearest light always lead to the richer faith? Why? What is the part of theology in religion?

Fear no truth: let it lead thee upward in thought and love and life.

XXXV. EVOLUTION.

DARWIN (1809–1882).

TEXT: *"First the blade, then the ear, then the full grain in the ear."* Mark iv. 28.

"The Origin of Species."

In 1859 appeared "The Origin of Species" by Charles Darwin, and the book made a great commotion in the religious world. Following the account in Genesis the Christian world had believed that God created separately every species of the animal creation. Darwin put forth the idea that the species were not separately and independently created, but were *evolved* from one another. That is why his doctrine is called Evolution.

The Application of the Doctrine.

Because it contradicted the Biblical accounts and seemed to lessen the power of God, the Church rejected the doctrine at first. And it is not held by scientists to-day just as Darwin stated it, yet the method of evolution is believed to be true. Men, too, soon applied it to thought as well as to physical development. Herbert Spencer made himself famous by applying the idea to the whole realm of philosophy, and it changed men's conceptions more than we can easily believe.

The Bible.

Our fathers thought of the Bible as one book, teaching one great revelation from beginning to end. Genesis taught the same truth as Revelation, and each confirmed the other. But when men came to read the Bible in the light of the new theory, they found that the Bible *grew* to be what it is. It was written by different men at different periods with different views and habits of life. Its contradictions, therefore, no longer troubled men. Job could not be expected to express himself as Jesus did. The book of Genesis was found to embody the Hebrew ideas of creation and life's beginnings, and it was not to be expected that the ideas of these early centuries could coincide with our own. Further, the Bible itself revealed a growth in the thought and life of Israel, and men traced a development in the life and

thought of Paul and Jesus. The world itself, instead of having a history of only about four thousand years, as the Hebrews thought, occupied a much longer time in development, and it was estimated by some scientists that man had been in existence nearly two hundred thousand years.

The Real Result.

The real result of this new idea was not to lessen men's thought of God, but to magnify it. Men saw that His purpose was vaster than they dreamed, that evolution was the way God worked, and in the light of this thought the Bible and life itself took on a new dignity of meaning. So far from overturning religion, therefore, evolution enlarged and enriched its thought. So science always helps religion. It is often falsely said that science and religion are foes. In reality they are the greatest allies. Science enlarges the thought of religion and religion inspires men to study God's world more deeply.

Charles Darwin.

Darwin, who, with Wallace, gave the first adequate expression to the doctrine of evolution, was born in England and spent most of his life there. He was throughout his career a devoted, painstaking, patient seeker of the truth, and we owe much to his fearless proclamation of a truth that has so deeply influenced the thought and feeling of our day.

What was the "Origin of Species." What new thought did it emphasize? Why did the Church at first reject it? How did it influence men's thought of the Bible? How did our fathers look upon the Bible? What do you think of evolution? Has it on the whole undermined or enriched men's faith? Are science and religion friends or foes? Why? Is evolution a power of itself, or is it a way in which God works? How does evolution enrich our thought of God?

Try to see how every new truth helps religion and life.

XXXVI. SPIRITUAL LIFE.

EMERSON (1803–1882).

TEXT: *"God is a Spirit: and they that worship him must worship in spirit and truth."* John iv. 24.

The Dying Embers.

The new thought had not carried all before it. It progressed slowly. Many preachers clung to the old creeds who did not half believe them. They were dissatisfied with the old; they had not found the new. The Unitarians were leaders in founding the new, because they let in all the light of scholarship and reason; but the whole Church was in need of spiritual life. If the old creeds had lost their hold upon men, the new truth was often emphasized at the expense of life. The Church was either conventional or cold. There came, therefore, a powerful demand for reality in religion, and the man who embodied this demand was Ralph Waldo Emerson.

Emerson.

Matthew Arnold has rightly called him "the friend and aider of those that live in the spirit." For he did more to spiritualize religion than any man of these latter days. When Dean Stanley came to this country, he heard many preachers, representing various denominations, but he declared that the preacher was always Ralph Waldo Emerson.

His Spirit.

It is not his thought but his spirit that most attracts us. He was noble, fearless, and sincere. He hated shams. He felt that he could not conduct the Communion Service in accordance with the customary ideas, because it seemed to him to have no spiritual significance. It had lost its old meaning for him. He had found no new that was satisfactory: and rather than conduct a service he could not believe in, he resigned his charge.

The New Impulse.

Since his day the Church has grown more spiritual. It has emphasized life more than creed. It has made men feel that the

real power of Jesus was the spirit which shines through his experiences and his teaching, and that the real power of men to-day is the god-like spirit they are able to express.

Review.

The Church, as it grew further away from Jesus in time, grew further away from his conception and his temper, yet no thought of him, however crude, could wholly conceal the power of his love to God and man. His greatness has been re-discovered in these latter days, and his real strength has been found to lie not in any miracles attributed to him, but in the strength and wealth of his spiritual power. Jesus is for us the highest expression of a spiritual power that every man may express, if he will.

The Outlook.

The outlook for the Christian Church was never better than to-day. Never have men had truer ideas of life and man and God. Its truth and life are so great that men can give their whole strength to them in sincerity. The need of character in public and private life is so deep that men are beginning to feel more the need of God and Christ, the greatest inspirations to its attainment. The Church, however, depends on its members. Loyal support will give the Church a larger place and influence than it has ever yet known, and will make it an eternal light shining on the pathway of men's lives and kindling their souls to new devotion.

What made religion become conventional or cold? What new, yet ever old, power did Emerson bring? What act showed his sincerity and independence? What is the new impulse in the Church? What has interested you most in these lessons? Why is the spirit, life, and the letter, death? What do you think of the outlook of the Church? How is a church dependent on its members? What can you do to help it?

Be loyal to your church.

HELPS FOR TEACHERS

HELPS FOR TEACHERS

Preface.

In these helps many things have been suggested which for lack of space were left out in the lessons. The teacher is urged to bring in more material from history from time to time. There are so many helpful books already written, and so many sure to come out, that it is difficult to make an adequate list. The following are popular, inexpensive or easily accessible, for the most part accurate, and may be consulted with profit:

Hort's "Ante-Nicene Fathers." (Macmillan.)

Hall's "Papias." (Houghton, Mifflin & Co.)

Allen's "Continuity of Christian Thought." (Houghton, Mifflin & Co.)

Hatch's "Organization of the Early Christian Church." (Rivington's, London.)

Plummer's "Church of the Early Fathers." (Anson D. F. Randolph & Co., N. Y.)

Emerton's "Introduction to the Middle Ages," "Mediæval Europe" (both published by Ginn & Co.)

Stanley's "History of the Eastern Church." (Scribner's.)

Wishart's "A Short History of Monks and Monasteries."

Montalembert's "The Monks of the West from St. Benedict to St. Bernard."

Bryce's "Holy Roman Empire." (Macmillan.)

West's "Alcuin and the Rise of the Christian Schools." (Scribner's.)

"The Crusades," by Geo. W. Cox. (Longmans, Green & Co., London.)

Moore's "Gothic Architecture." (Macmillan.)

Symond's "Renaissance in Italy: The Fine Arts." (Henry Holt & Co.)

Lord's "Beacon Lights of History." 8 volumes. (Fords, Howard and Hulbert, N. Y.)

Baird's "Rise of the Huguenots." 2 volumes. (Scribner's.)

Walker's "Great Men of the Christian Church." (University of Chicago Press.)

"Unitarianism: Its Origin and History." (American Unitarian Association.)

These are but some of the many books that may be found useful in this course. It is more a suggestive than a comprehensive list. These, with the many biographies available, should afford ample material.

Talk directly to the children, and get them to talk. Make the lessons a unit by driving the one thought home.

CHARLES T. BILLINGS.

I. The Spirit of the Martyrs.

Be sure the boys and girls are familiar with the text and the lesson. Impress upon them the continual need of the spirit of martyrdom. Tell them the story of any other martyrs that you know. Get them to tell you of any that they know. Teach them that the martyr spirit is not confined to any age or clime, that every cause needs heroic devotion, that death is only one form of martyrdom. There are living martyrs in every great cause. The questions should stimulate discussion and lead up to the precept at the end, which should be the last impression on the pupil's mind.

See "Six Lectures on the Ante-Nicene Fathers," by F. J. A. Hort, D.D.

II. Defenders of the Faith.

Teach the children what it is to love God with the mind, and emphasize the need of the best thought about Him. Contrast Marcion and Justin, and show how early Christianity grew. Tell them there are many ways of approaching Christianity, and show the value of having many ways. Show them how Jesus has been so wrapped up in tradition that the real Jesus is hard to discern. Teach them the part tradition should have in religion. Tell them of those who helped you most to understand Christianity, and get them to tell you who have most helped them. Speak of the great interpreters of life, and show how a great soul, cause, or truth needs a great interpreter. Inspire them to give some of their best thought to their religion.

See "Papias," by Rev. E. H. Hall, D.D., Chap. III.

III. Growth of the Church.

Take a map and show the scholars how Christianity spread. If each of the scholars reported the same fact, they would all report it differently. It was so with Christianity. Show the real need which Irenæus supplied; that if it were necessary to rely on tradition, Irenæus supplied the best for his day. Have them discuss the desirability of uniformity of thinking; show the difference between uniformity of thought and unity of spirit. Explain what we mean by "Esprit de corps" and how honest differences of opinion should be compatible with it. Make the pupils feel the need of some true understanding of Christianity, and lead their minds to the best interpretation of it that you know.

See Hort's "Lectures," Chap. III.

IV. The Greek Church and the Latin Church.

Emphasize by any examples that may occur to you the difference between the Greek and Roman type of mind, — the mind that loves truth and the mind that loves order. Contrast the spirit of Origen and Tertullian. Find out among the members of your class those who care most for order and those who care most for truth. Show that both love of truth and of order are needed and how each loses its highest usefulness without the other. Warn them against bigotry and conceit, show them the difference between bigotry and loyalty to conviction, and teach them that while truth is the substance, law is the form in which it finds highest expression. Illustrate by examples from art and life.

See Hort's "Lectures," Chaps. V and VI.

V. Church Organization.

This lesson is designed to make the children familiar with the organization of the early churches, also to show them how bishops acquired their power, and how the various offices grew

up within the Church. Rightly treated it will enable the scholars to understand the organization of the various churches to-day. Tell them of some of the great councils of the Church, and of the way the need of them grew. Make them feel that the bishop and presbyter, drawing their origin from very different sources, had a strong influence in the life of the Church. The Episcopalian Church means the church governed by bishops (episcopoi, the Greek equivalent for bishops). The Presbyterian Church is governed by presbyters or elders, and the Congregational by congregations. All that you can bring to bear on church government will be helpful.

See Hatch's "Lectures on the Organization of the Early Christian Churches."

VI. Admission and Discipline.

This lesson aims to instruct the children in the origin of the rites once used and still in part preserved. Dwell on the meaning of baptism, and tests in general. Tell what you think of confirmation and salvation. Speak of the terrors of the future that animated the early Christians. Discuss the value of rites as tests. Show that in times of persecution outward tests were often necessary to show where men stood. Give the children your highest idea of the meaning of any rites you think valuable to-day. Show them that Jesus did not make belief a test (cf. Matt. xxv. 31-45) and that character is the best test of a man's life now. Show how discipline is a very important part of life.

See Möller's "History of the Christian Church," Vol. I.

VII. Worship and Life.

This is an opportunity to trace the history of the Lord's Supper, our forms of worship, Easter, Whitsunday, and Christmas, and show what meaning they have for us now. Tell what form of the communion is observed now and how often in your church, whether you think all ought to come to it or only the few, and what its meaning is to you. Gather the ideas

of the boys and girls with regard to Easter and Christmas. Show how our present observance of Christmas comes from many sources.

Ask them what form of worship they prefer — the simple or ritualistic — and note their reasons. Make them feel that all true observances should inspire a loftier character.

VIII. Christianity a State Religion.

This lesson might well afford the opportunity for discussion of the true relations between Church and State. President Lowell of Harvard has an excellent chapter on the condition of the English Church in his book, "The Government of England." Do not let the discussion, however, get too far away from Constantine. Tell the children why motives of expediency rather than faith are apt to guide the State church, and that what makes a church strong is not its numbers or its backing, but the spirit of Christ. That makes a man strong. A man can only give his whole self to something he thoroughly believes in. Contrast the sincerity of Jesus with the expediency of Constantine. "Corruption wins not more than honesty."

IX. The Creed-Makers.

Get an Episcopal prayer book and read both creeds. See that the pupils have some idea of the history and meaning of these creeds. Tell them that these creeds served excellent purposes in their day, but that no set of men can ever make a creed for all time. Show them how little use Jesus made of creeds, and that a creed, fine as it is for showing the trend of thought, is not so valuable as character. It is the life of Jesus that inspires us more than his thought. Illustrate from various points of view how life is always more inspiring of life than thought is, how thought helps thought, and life, life.

See Stanley's "History of the Eastern Church," Lectures I–VII.

X. Christian Thought.

Try to make the children see the need of understanding their religion as well as they can, though much must necessarily lie

beyond their understanding. Show how Augustine ought to have gone to the fountain head to find his true thought of Christianity, and show them that as they really understand men, life, truth, and religion better, the deeper should be their faith in them; that understanding helps faith and faith helps understanding. Impress upon them the need of having good reasons for their faith. Show them how belief about anything is very different from faith in it, and that they must love God with their mind. Tell them the story of Augustine's life and any lessons which it suggests.

XI. The Primacy of Rome.

Let the central thought be the need of organization. Show how it means more effective work everywhere, in athletics, business, and religion, how natural it was for the Christian Church to perfect its organization, and how it waited for the strong leader to push it forward. Tell them what you think of Leo's claim based on the authority given Peter, and prove how, resting as was asserted on a divine commission, it would seem to establish the authority of Rome for all time. Speak of the infallibility ascribed to the Pope, and show how we need authority without (cf. government) as well as authority within (cf. conscience), and the true relation between the two.

XII. The Eastern Church.

Make free use of pictures of the East and its churches, ancient or modern. Use the map. Declare the different customs still prevailing in the Eastern Church. If there is a Greek Church in your city or neighborhood, take your class to see it. Find out all you can about it. Then try to find out behind all its differences a unity of the spirit with all our churches. Show the value and the limitations of the sects, and how differences of opinion in Church and State are a true help to a church or state so long as they do not lead to real separation. Teach the pupils to look more for unity than uniformity in church life.

XIII. Monasticism: St. Benedict.

Plans and pictures of monasteries will be helpful. Bring before the children the life of a monk, especially of the noblest, like St. Benedict. Teach them that this monastic tendency is shown now in men who love to keep peace more than to bear their part in life's conflict; that monasticism at its best never represents the highest type of life; that to run away from the evils of the world is cowardice; and that the world is always in need of manly heroism. Yet the visions the monks delighted in we too need. The flag is necessary on the field of battle, and the vision of life and God to us. Show the true relation between work and worship. Worship impels better work, and the best work requires the inspiration of worship.

See Montalembert, " The Monks of the West from St. Benedict to St. Bernard."

XIV. Conversion of the Teutonic Races.

A map will help considerably to lighten up the story of the migrations. Teach the children the finer traits these peoples possessed. Show them why the missionaries could not at once teach the deepest truths of Christianity. Show what difficulties the Jesuits encountered in trying to teach the Indians. Tell them that the best truth of their religion is something they will grow into, and that it should mean more with increasing years. Make them feel that Christianity is not a garment they can put on, but a growth of their finest natures. Teach them how far Christianity of that time was from the spirit of Christ.

See Emerton's "Introduction to the Middle Ages," Chaps. I–VII.

XV. The Struggle with Mohammedanism.

Tell the pupils all you can of Mohammedanism and the life of Mohammed. Get a copy of the translation of the Koran, and read some of its noblest sayings. Contrast any of its teachings that occur to you with those of the Bible. Show that the

sword is never the best way of propagating religion. Discuss fear and love as motive powers, and show the children that on which the church should really rely. Tell them of any good you see in Mohammedanism and why Christianity is in your mind superior. See which motive, fear or love, really rules their lives. Make them feel they must do something for their religion.

XVI. The Holy Roman Empire.

Show the growth of the power of the Major Domus. Point out the real greatness of Charlemagne. Discuss the theory of the Holy Roman Empire. Show how the Church and Empire worked so beautifully, because the Emperor was the real head. This would be a good lesson to contrast Charlemagne and Constantine and review lesson VIII. Teach the children that little is gained when the Church mixes up with the government, or the government with the Church. Show how each should help the other; that the Church should inspire patriotism, and the government protect the Church.

See Bryce's "Holy Roman Empire."

XVII. The Intellectual Life.

Fill out the lesson with details of the lives of Anselm and Abélard. Show how faith should at times precede reason, and reason may lead faith. Explain why they were seeming foes. Show how the Church, more interested in the truth won than in the truth it might win, has feared reason, and how faith and reason really are helpers of each other. Make the children feel that Anselm's and Abélard's views are both partial. Show how faith leads men of science to study more deeply, and how reason enriches and strengthens faith. Find out what the children prize most and why — reason or faith. By faith we mean belief that impels to action.

XVIII. The Papacy and the Empire.

The power of the Church lies really in its spiritual strength. No splendor of ritual, magnificence of temples, or temporal

power can equal it or be a substitute for it. Tell the pupils of the life of Hildebrand and his character. Show in what ways he hindered and helped the development of the Church. Tell the pupils the strength and weakness of the papal theory. Show them how liberty differs from license, and how the best authority of the Church comes from the esteem which it inspires. Point to the beauty of self-control and indicate the power of effective organization.

XIX. The Crusades.

Tell the children all you can about the crusades and their motives and leaders; the military orders and the results of the movements. Show them that the impulse to the crusades, at first a noble one, often sank to a commercial one. Tell them what it means to go forth for the sake of the name; how men and women in all ages have gone for the sake of it, and what they themselves may do for the sake of the name. Show them how any thing or person that inspires their love also inspires their sacrifice; how love often makes us choose suffering and is the greatest power in the world.

See "The Crusades," George W. Cox.

XX. The Cathedrals.

Get pictures, if you can, showing the development of building during the four periods. Take any one cathedral that interests you and tell all you know about it and bring pictures of it. Get the pupils to understand thoroughly what a cathedral is. Show how pride as well as the desire to have a place worthy of worship often entered as a motive. Trace briefly the decline after the Gothic had reached its height. Show that church buildings need not be magnificent in order to make worship sincere, and declare the part that beauty should play in worship. Discuss the relation of architecture and religion. Make the children feel the reality of worship and men's need of it.

See Moore's "Gothic Architecture."

XXI. The Papacy at its Height.

Show how the influence of the crusades increased the temporal power of the Pope, and discuss the question whether it is wise for the Church to have temporal power, and whether the Church ever does its best work when that power is highest. Show how even the prophets were looking for a temporal sovereign, and why men looking for such in the Messiah failed to understand Jesus. Make the pupils feel that, however things may seem, the spiritual power is really the greatest in the world. It masters sorrow, conquers defeat, and enables men to stand upon their feet. Tell them what Christ meant when he said, "I have overcome the world."

XXII. The Heretics.

Even Innocent III could not suppress heresy within the Church. Tell the children that, and also the story "In His Name" by Dr. Edward Everett Hale. Let them know that noble souls have always sought purity of life and freedom of thought; that many before the Waldenses had rebuked the life the Church excused, and many before the Albigenses had attacked the church doctrines; that many now have, as did the Waldenses, to choose the path of suffering; that God does not take away evil out of the world, but we have power to overcome it. Christ was a man of sorrows; and we may, if we will, make every grief minister to our higher manhood.

XXIII. The Mendicant Orders.

Make clear the meaning of the word "mendicant." Explain the difference between the Dominicans and Franciscans. Bring in all you can of the legends connected with the lives of these men — Mrs. Jameson's "Legends of the Monastic Orders," or "Christian Symbols and Stories of the Saints," by Clara Erskine Clement, will afford ample material. Show how the Church always needs a body of men who will carry religion to the unchurched and neglected. Speak of the Salvation Army, and ask the children to tell you of any good or evil they think it is doing. Show them how difficult it is to keep the motives of a large body pure and teach them the need of expressing faith in life.

XXIV. The Sacraments.

This lesson affords an admirable opportunity to discuss the value of church rites and to instil in the mind the meaning of Baptism, Confirmation, Communion, and any rites which your church adopts. Stir up church loyalty and show what the Church really stands for. Explain that the sacraments are but the expression of what it stands for, and only have meaning as the spirit of Christ shines through them. Review the history of the Communion, and get your class to stay at the next communion service in your church, and see and feel its significance. Or if your church has it not, explain why. Emphasize sincerity in worship.

XXV. Sculpture and Painting.

Bring in pictures of the great sculptures and paintings, Ghiberti's work, Fra Angelico's, Raphael's, Titian's, — any and all pictures that show how art has served religion. Discuss the relation of art to religion and religion to art. Make the pupils look for beauty in religious expression, but let them not over-emphasize it. Teach them that all great painting and sculpture is the conjunction of high thought with masterly expression. Ask them what they think are the great religious pictures of the world. Tell them why Veronese's picture of the Wedding at Cana shows little religious spirit. Tell them of the power of sincerity in art and life.

XXVI. The Beginnings of Reform.

Explain how a divided papacy weakened itself; why the revolt should come from England, how Wiclif encouraged it, and what were his great services to England.

Speak of the various English translations of the Scriptures. What was the King James' Version? Tell them the power this version has had in the literature and thought of the people, and that no other version equals it in majesty of expression. Tell them of other versions. Show how people hungered for these

versions in the early days. Find out if the scholars ever read the Bible by themselves and why. Make them feel the greatness of Wiclif as a pioneer, and name other great pioneers of history.

XXVII. The Revival of Learning.

Explain why learning undermined the power of the Church, and show how the Church should be broad enough and big enough to take all the new thought of men and make it an inspiration to nobler life. Explain how the Church in that day, however, felt the new truth was undermining its influence simply because its truth was fixed — was not allowed to grow. Teach that the Church and truth should grow together, and that to know the truth is not all. Love must pave the way for truth. Love must inspire men to proclaim the truth. Love is mightier than truth. The men of conscience and the men of intellect.

XXVIII. The Reformation.

Luther represents the conscience of the Reformation. Emphasize in this lesson, therefore, the power of conscience. Show that the need of authority without was still felt, and found in the Scriptures; that a book, however, is not so good an authority as an institution, because the institution is more adaptable, while the book, once determined, is rigid; that Luther never settled the question who should interpret the Bible. Trace the course of the Reformation in the various countries of Europe. Explain that its advance was due partly to religious and partly to political reasons. Discuss whether any outside authority is superior to conscience. Speak further of Luther's life. Mention other great men swayed by conscience.

XXIX. Organization of the Protestant Church.

Calvin brought order out of chaos by trying to build on the Bible a church as powerful as Catholics had built on tradition. Show how much need there was of organization, how it makes

effective the scattered forces of life, and how emphasis on mere machinery tends to obscure the spiritual power which is its life. "The Wonderful One-Hoss Shay" is a satire on Calvinism, and suggests how strongly it was built. Discuss whether the sects of to-day need more spiritual life, or more organization, or both. Show the pupils the debt we owe to Calvin and tell them how his system hindered freedom of thought. Ask the children to bring in any evidence of existing Calvinism among the churches. The substance is more than the form.

XXX. The Roman Catholic Reaction.

Explain why a Catholic reaction was to be expected, and why Spain was its natural seat. Tell the pupils all you can of Loyola and the Jesuits. Tell them from Parkman what the Jesuits did among the Indians in this country. Show the reasons for their power and its decline. Discuss the question of expediency and right. Tell them of those who have dared to follow right and given their lives for truth. Explain what Jesus meant when he said "Whosoever would save his life shall lose it." Show how every cause that appeals deeply to men develops heroes, and how they may be on what we consider the wrong side. Rome had its heroes as well as Carthage; Catholicism as well as Protestantism.

XXXI. The Huguenots.

Make the children as familiar as you can with the character of the Huguenots. Tell them of the legends of Henry IV (Macaulay), and what you can of Admiral Coligny. Explain that there were cruelties on both sides, and make them appreciate how sturdy men and true dared to stand up for their convictions, and that such loyalty is needed now. Show the pupils in as many ways as you can the power of character. Tell them that many Huguenots came to this country and where they settled. Tell them something of the brave struggle in the Netherlands. Make them feel the glory of loyalty to their religion.

See Baird's "Rise of the Huguenots."

XXXII. Puritan and Pilgrim.

The Reformation in England. Speak at some length of Cromwell and Milton. Explain the difference between Puritan and Pilgrim. Discuss the forms of church government, — Episcopal, Presbyterian, and Congregational, — and tell which you think best and why. Tell the story of the early settlers in this country, their habits of life, their religious spirit. Speak of Thanksgiving and the spirit which prompted it; of the Puritan Sabbath, and show how the Christianity of early New England followed more the thought of the Old Testament than the thought of Jesus. Emphasize all that was fine in Puritan thought and life.

XXXIII. The Great Awakening.

Put before the children any of the stories or legends that will bring home the life and customs in the eighteenth century. Explain that the Great Awakening was an impulse to the deeper thought that led to suspicion of the truth of Calvinism; that there are tides of enthusiasm; and get the children to discuss what they really think will arouse enthusiasm in religion. Discuss the use and dangers of revivals. Show how real enthusiasm must be an *outgrowth* of life, and not a *patchwork* put upon it; and that the best enthusiasm is that which burns with a steady flame; that persistent work and not emotional excitement is its highest expression.

XXXIV. Unitarianism.

This lesson affords the occasion to explore the history, traditions, and strength of Unitarianism. Show that the Unitarians, by their deeper faith that nothing could overthrow the eternal and the true, have let in all the light of reason and scholarship, and so become the leaders of advancing thought. Mention the names of those who have dignified this faith by their noble lives. Tell the children of Parker, of Bellows, of Starr King, and James Freeman Clarke; of Samuel G. Howe, Dorothea Dix,

and Horace Mann. Make them feel the worth of Unitarianism and its weakness, and show how it has done and is still capable of doing fine work for the uplifting of humanity. Character is more than creed.

XXXV. Evolution.

Try to tell the children what you think evolution means. Show that the idea of growth must be applied to all religion; that Christianity is something into which we must grow, and that therefore it ought to mean more with each new day and year. Ask them to take any favorite passage in the Bible, write out their meaning of it, and lay it aside to see how in years to come their thoughts of it grow. Show them the need of growing into truer men and women, truer patriots, citizens, and Christians all the time. Tell them growth is helped by faith and service, by the sunshine and rain, and by the impulse of the life within. Teach them that patience is one of the fundamental qualities for victory.

XXXVI. Spiritual Life.

A brief statement of the life of Emerson, and the reading of parts of his poems or essays, is recommended to make the pupils feel what the spiritual life is. Teach them that, though the Christian Church has had many forms, its strength has always been one — its spiritual life. Discuss how the Church to-day can grow into that life and reveal the spirit of Christ still more. Show how departure from that spirit always has meant weakness, as alliance with it has meant strength. Review briefly the course of the Church through all these centuries, and make the children feel that by loyalty they can still persuade the world that the spirit of Christ dwells therein, and that that spirit is the world's great need to-day and always.

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